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EVANGELISTIC SERMONS
IN OUTLINE

WITH THOUGHTS,
THEMES AND PLANS

BY EMINENT PASTORS AND EVANGELISTS

EDITED BY

REV. C. PERREN, PH.D.

Author of "Revival Sermons in Outline," "Seed Corn for the Sower, Etc.

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PREFACE

The favorable reception given to *Revival Sermons in Outline* has induced the Editor and Publisher to prepare and send forth this, another volume similar in purpose and plan. That there was a demand for such a work has been made evident by the fact that *Revival Sermons* has reached its eighth edition. Unlike ordinary pulpit helps, it was designed to meet a particular want; to furnish themes, suggestions, and helps of various kinds for the busy pastor when holding meetings for revival.

This is a new book for a new age. It deals with the Old Evangel and the New Evangelism. It contains the thoughts of many of the ablest pastors and evangelists. They tell us of the greatness and the blessedness of the work, and fire one's soul with a desire to be more than a sower; to be a reaper also in the world's great harvestfield; to garner the ripening grain, and "gather fruit unto life eternal." They tell us, likewise, of the difficulties in the way of soul-winning, and how we may meet and overcome them; how we may be more than conquerors, and be numbered with those "who turn many to righteousness."

The volume is divided into four parts. Part First deals with revival plans and methods. The writers are all men of large experience and deep conviction. They recognize the new age and the new conditions. They do not all see or speak alike when they discuss *the how*, but they are all one in their evangelistic spirit and ardent desire for the salvation of souls.

Part Second consists of a large number of outline ser-

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mons. These furnish a list of texts appropriate for use in revival meetings and at the same time give a conception of how these men of God declare their message to the church and to souls wandering from God.

Part Third has a number of sermons for children. Several of them are more adapted to young people, perhaps, than to children. It would seem, from the difficulty of obtaining this kind of material, that preaching to children is almost a lost art, and yet Jesus said, "Feed my lambs."

Part Fourth has illuminating material for and about revival, furnishing thoughts, themes and illustrations similar to those found in *Seed Corn for the Sower*. The whole volume making a serviceable thesaurus of evangelistic helps and hints.

The Editor's work is done, only one thing remains, and that is to express here his gratitude to those who have so kindly furnished material for the book. He trusts that those whose words he has used without their formal consent will believe that in so doing he has sought to extend their power and usefulness in the world. May the whole be honored of God in the salvation of souls and to the honor of His great and ever adorable name.

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PART I

REVIVAL METHODS

GOD'S METHOD OF REVIVAL

2 Chron. 7:14.—*If my people which are called by my name shall humble themselves and pray, and seek my face, and turn from their wicked ways, then will I hear from heaven, and will forgive their sin and will heal their land.*

Jer. 33:3: *Call unto me and I will answer thee, and show thee great and mighty things which thou knowest not.*

Hosea 10:12.—*Sow to yourselves in righteousness, reap in mercy; break up your fallow ground; for it is time to seek the Lord, till he come and rain righteousness upon you.*

Malachi 3:10.—*Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith saith the Lord of Hosts, if I will not open you the windows of heaven, and pour out a blessing, that there shall not be room enough to receive it.*

Malachi 3:16.—*Then they that feared the Lord spake often one to another and the Lord hearkened and heard it, and a book of remembrance was written before him, for them that feared the Lord, and that thought upon his name.*

Outline Sermons and Plans for Evangelistic Work

EVANGELISM

REV. J. WILBUR CHAPMAN, D.D.

I am not wedded to any particular method of evangelistic endeavor. I am prepared to pray God's blessing upon any man whom God honors in the preaching of his gospel and who is securing results, and yet I must confess an unwavering belief in the power of the old-time preaching and the adoption and practice of the old-time methods.

There are certain objections which are raised to-day to such awakenings.

First: The unsaved do not attend such services, they have grown weary of the old message and they long for something new. In answer to this I beg to say that the reason why the unsaved do not attend is largely due to the fact that the Christians have forsaken the services themselves, and it is always a principle that the unsaved are only as much concerned for themselves as the saved are concerned for them. Let us keep this in mind and this may explain the sparsely attended meetings in some instances.

Second: The work is too expensive. This cannot be true, for every successful evangelistic campaign may be

made to pay for itself if only the members of the church do their part in the matter of attendance and make some special effort in behalf of the unsaved.

Third: There is always a reaction following such efforts and the last state of the church is worse than the first. This is a sad commentary upon the condition of the church before the meetings were held. There is never a reaction except where the followers of Christ forget the spirit of the services, and drop back into the old indifferent, inconsistent way of living. If they would keep up the high spiritual tone attained in the meetings, and this is possible, the result would be new victories and new experiences of the grace of God.

Fourth: It is argued that as a result of such meetings the people do not join the church, and therefore they are not worth either the expenditure of time or money. In nine cases out of ten it is true that people do not join the church as a result of evangelistic meetings, either because the church is not in condition to receive them or because special efforts have not been made in behalf of those who have taken their first step towards Christ. If fifty people in my congregation express a desire to know Christ, and I do not lead them to him and into the church, the fault as a rule will be my own.

Special efforts made in behalf of the church, that the result may be a quickening spirituality, and in behalf of the unsaved that they may be won to Christ, are greatly to be desired and for the following reasons:

First: Such a service attracts where the regularly conducted work of the church fails. People are always interested in the unique and ever willing to be interested in that which will lift them out of themselves and their surroundings.

Second: It is the easiest thing in the world for us to find ourselves in ruts, as individuals, in our business and in our home life: why not also in the church?—and to keep in a rut is to fail to do one's duty to the great outside world. The special service leads us out of this, broadens the scope of our vision, and increases our blessing.

Third: There are people in every community who are led to the very entrance of the kingdom; they have taken this stand under the influence of the pastor, and he frequently finds it impossible to lead them over the line to an outspoken confession of Christ. The special service compels them to see their danger and almost inevitably leads them to a pronounced stand as the followers of Christ.

Fourth: There never has been a successful evangelistic campaign conducted but in that meeting discoveries were made by the pastor of the existence of talents on the part of those who before were not active in the church. Christian workers, Sunday school teachers, and preachers have, in almost countless numbers of instances, been born in a revival. The canvass of the ministry of any evangelical denomination will prove this. As a matter of fact, the majority of the members of the church have come to Christ in times of special religious services. The desire for Bible study is increased and a longing to do special work is made manifest. I can think of no greater blessing to-day for the church or for the community at large than that we should set our faces towards a great forward movement, with this prayer in our hearts and on our lips, "We will not let thee go except thou bless us."

I can see no difficulty in the way of moving any city or town by means of such services, and the chief reason why there has been apparent failure is found in the fact that

the conditions have not been met. These conditions are as follows:

First: There must be an earnest desire on the part of the minister for the conviction and conversion of sinners as well as for the deepened spiritual life of his own church. Such a conviction as Baxter of Kidderminster had when he said: "I am amazed at myself that I can preach the doctrines which mean life and death in so listless a manner. I wonder that I do not preach with tears and descend from my pulpit, almost taking the unsaved in my arms and bearing them to Christ. I wonder that I can sleep when I go to my home and think of the unsaved into whose faces I have looked." Such a spirit as this is always born of God and is the first note of coming victory.

Second: The hearty co-operation of the people. If Jesus himself could do no mighty works because of the unbelief of the people, how in the world could a minister be expected to accomplish anything if his people were listless or indifferent. If a considerable proportion of the members of the church in any city would agree to set apart a certain part of each day for prayer, a little bit of each day for personal effort in behalf of the unsaved, and would agree to be present at the services announced in the church in the spirit of such prayer and service, then in the light of God's word and work in the past, it would be perfectly safe to guarantee the most remarkable results.

A pastor of one of the most prominent New York churches went to ask a worldly man to come to the meeting which was being conducted in his church, and the man's wife seconded the invitation. Both the minister and his wife were repulsed and the invitation refused, but when the night came and all the family turned their faces

towards the church, the man himself, having rejected the invitation of those who loved him, made his way to the sanctuary, accepted Christ, and is to-day one of the godliest men that I know. If there can be first the desire on the part of the minister, second the co-operation on the part of the people, victory is certain.

There are certain truths which must be preached.

First: We must believe in the existence and presence of the living Christ. It is said that Dr. Dale of Birmingham was one day preparing his Easter sermon when suddenly it came upon him like a revelation that the Christ of whom he was writing was living. Springing to his feet he began to walk up and down his study saying, "He is living, He is living," and the following Sunday he preached such a sermon to his people as they say he had never preached before.

Second: There must be no uncertain statement concerning sin. Concerning a good deal of the preaching and teaching to-day, John McNeill has said, "It is too dainty, too fine, too altogether nice, and all the time men are lost and in danger of future torment."

Third: There must be presented to those who are convicted the Saviour who is able to save to the uttermost, the one who is the same yesterday, to-day, and forever, and men must be made to know that if they put their faith in him they may pass from death unto life. If this seems a difficult thing remember the experience of Lady Henry Somerset, who somehow could not grasp the thought of the divine Saviour. Seeking for light the word of the Lord seemed to come to her, saying, "My child, act as if I were and then thou shalt know that I am," and she stepped out into what seemed to be darkness, only to find it glorious light.

Fourth: There must be presented the thought of one who will keep after once we are saved. In the Old Testament it is said, "As the apple of his eye," and in the New Testament, "Like the sheep in the sheepfold": The hand of Christ and the hand of God united in holding to the end. Unless there comes to the saved one the thought of assurance, he will be an indifferent Christian, if indeed he is a Christian at all.

Finally, there must be laid upon him the thought of responsibility for service. Because so many people have been taken into the church without having been impressed with the fact that God expects them to do something in his vineyard, we have careless and indifferent Christians, and the whole work of the church is clogged when every wheel ought to be moving and every part of the church presenting a picture of the risen, glorified Christ. I believe with all my heart in the fact that very soon there may be descending upon us showers of blessing. In some quarters of the world the shower has already begun. But the hope of the church is found in such an awakening as has always had the approval of God, from Pentecost until to-day. Oh, for a gracious revival of Bible study and Bible preaching, of holy living and consecrated giving, of earnest personal effort in behalf of the unsaved, and of warm brotherly sympathy and affection for those who are with us members of the body of Christ.

From Christendom.

MODERN EVANGELISM

REV. DANIEL SHEPARDSON, PH.D.

I shall define my attitude as that of a progressive-conservative; one who believes with all his heart in the God-given place and power of revivals of religion in the magnificent history of the church in the past; one who is firmly convinced of their urgent need and great and growing possibilities in the present, and their ever larger and wider promise and potency for the future; but who also just as strongly believes that as methods of military warfare change from age to age, bows and arrows being displaced by rifles and shot, biremes and triremes by iron-clads and torpedo boats, so in our spiritual warfare changed and changing conditions make new measures imperative. Let us consider the subject along the lines of methods and message.

METHODS

1. There can never be, in my opinion, any substitute which will take the place of consecutive meetings and special services, day after day, and week after week. Nature has her night and day, her summer and winter, times of tremendous activity and other times of apparent passivity, the ebb and flow of the tide. So also "There's a tide in the affairs of men which taken at the flood leads on to victory." All history has been built of similar special periods of exhilarations and subsidence. Even revolutionary service knows of crises of leaps and bounds. The theory that normal nature and grace know no other

rule than steady, quiet growth has not been substantiated, while the contrary is abundantly manifest. Social life, business life, educational life, all have their special seasons. So there come times in the individual and community life when nothing but steady, special, consecutive religious services will meet the conditions.

2. There can be no substitute for the bringing of people to a definite, personal, purposeful renunciation of sin and acceptance of Christ as a personal Saviour and Friend. It does not matter so much how this is accomplished or how it expresses itself; whether by lifting the hand or rising for prayer, by coming forward and taking special seats or coming to a mourner's bench, or taking the pastor or evangelist by the hand, by resolutely standing in one's place and saying, "I will," or signing a card of decision, or by staying for personal conversation and prayer in an after-meeting. It matters not so much how this definite renunciation of sin and acceptance of Christ is brought about, but *it must take place*. My own impression is that the more quietly and deliberately the better. No soul at such a time desires publicity or the spectacular.

3. The question is often asked, "Should the pastor be his own evangelist?" Two extreme positions have been taken, both of which seem to be equally wrong. Some are ready to say, "The pastor should never be the evangelist," and each year are eager to turn for help to some outside source, either to a neighboring pastor or to the professional evangelist. But such a course consistently followed will sooner or later destroy the pastor's confidence in his own ability as a soul-winner, will leave this side of his nature undeveloped, will destroy the church's confidence in his evangelical temperament, tends to bunch the soul-saving work of the church at one time only, a thing to be

done at a set time and by set ways solely, and teaches a too frequent dependence upon outside help. Some, on the other hand, are ready to say, "The pastor should always be his own evangelist." This is equally wrong. No minister represents more than one segment of the circle of truth. Much truth lies outside of his regular ministry that needs to be emphasized. This is where a sane and thoroughly furnished evangelist becomes a great helper to church and pastor and people. He accentuates truth already taught by the pastor, and thus by the mouth of two witnesses the case is established. He proclaims truth that has been neglected in the regular ministration, or at least presents old truths from a new angle of vision. He has liberty, not knowing intimately the peculiarities of the people or being personally acquainted with each special case, to preach most powerfully upon many things about which the pastor must needs be more or less silent. At such a time "Ignorance is bliss." It was this thought, that "diversities of gifts, diversities of ministrations and diversities of workings" tend to a symmetrical ministry, that Paul had in mind. This is the divine purpose and plan; no one of us can hardly afford to take it upon himself to modify it. In the classical passage upon this subject in Ephesians 4: 11-13, we read: "And he gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ: till we attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fullness of Christ."

Moreover, various men and women can only be reached by various men and methods; in certain cases where the

pastor has failed, the new voice and man may succeed. There is truth also in the old saw, "A new broom sweeps clean," especially if it is a good broom. The very presence of the new man and methods stirs things for a time, raises an air of expectancy and rouses to new energy, leads many to thoughtfulness and decision, puts a church upon its good behavior and helps it to realize the privilege and peril of such a time as nothing else and nobody else can so well do. The experience of the writer has also made it plain that some of the best meetings under the leadership of an outside helper have been held in churches whose pastors were thoroughly evangelistic and where soul-winning was aggressively carried on the whole year through.

4. As to union meetings, it is perhaps not to be expected that the great hippodrome gatherings of other days are to be repeated in the future or are to be desired. They do not seem so well adapted to the quieter, more thoughtful, more conservative spirit of our times. Often a union effort of several churches in the same neighborhood is very helpful; in such cases, an outsider should always be the general leader, experience proving that as a rule when the preaching is done by the various local pastors, a spirit of strife or comparison or criticism is often met with which greatly interferes with the best results. An outside helper has such liberty and chance of leadership as none of the local pastors could under the circumstances gain.

5. In general we may say as to method, the day has passed for the old-time "drive" measures. All methods of getting "saints" to rise and "sinners" to remain seated have lost their effectiveness, and generally do more harm than good. All getting of people into a corner and forcing a decision; all claptrap, all tricks and underhand

methods, or unfair tests, must be abandoned, if we would reach large numbers of people to-day. Such things drive away the very persons one desires to reach.

MESSAGE

Much depends upon methods, but more important is the message. The evangelism of to-day and to-morrow, if it is to reach permanently large numbers of people and be indeed the blessing to the churches and the world, must preach a very real Gospel.

1. It must be a Gospel for the whole man in all of his relations Godward and manward, sociological as well as theological. It does not need to emphasize the first command less, but must emphasize the second command more. It must insist upon morality as well as religion.

2. It must be a large, symmetrical Gospel. Its stock in trade must not be tirades upon the sins of social life, but it must declare the broad New Testament principles of Christian living and the supremacy of love and service. It must present in a winning way "the expulsive power of the new life."

3. The message of the evangelism of to-day and to-morrow must not be filled with ignorant rantings at the well-established principles of modern science, nor flings at the helpful work of the historical criticism of the Bible. On the contrary, it will seize upon the more conservative conclusions of such works and workers and use them to illuminate and make more intensely real the facts of life and the truths of Revelation.

4. The evangelism of the future must not revolve around the end of some spoke of the wheel of truth, such as is now so often the case, but must center about Christ, the Saviour of men; not harping upon some one pet doc-

trine day after day, a doctrine which at great pains is found in every Scripture; but a symmetrical presentation of the main body of Christian truth.

5. It must consist not so much in a study of isolated texts, but rather in a study of the Bible in the large, a study by historical periods, by books.

6. The message must be of a salvation that really and truly saves men and women by saving manhood and womanhood; not a judicial, fictitious thing, dreamy, hazy and indefinite; but a practical, livable, every-day-in-the-week religion that blesses man and pleases and honors God, a Gospel that saves men here and now as well as in the future.

7. It must present the great truths about sin, regeneration, salvation, God, man, Christ, judgment, etc., in the light of the best possible knowledge attainable; science, philosophy and the actual facts of life being shown to be only co-witnesses with the Bible upon these great realities.

8. Such preaching and teaching, eminently informing, educational, "man-making and character-building," cannot but stimulate and upbuild Christians and arouse the Christless to think soberly and act rightly.

9. No new Gospel is needed for this age, but simply the old Gospel "restated in the terms of to-day, to the men of to-day, for the needs of to-day." It is still "the power of God unto salvation to every one that believeth"—not a gospel of a creed or ceremony or an organization or even a book, but the Gospel of a personal Christ, Son of Man and Son of God, "able to save unto the uttermost all who come unto God thro' Him."

> "Subtlest thought will fail and learning falter,
> Churches change, forms perish, systems go;
> But our human needs they will not alter,
> Christ no after age shall e'er outgrow."

THE REVIVAL QUESTION

REV. H. C. KEPHART

We are often told that "revivalism" has failed. It is true that certain phenomena which characterized the revivalism of the past is largely failing to appear in the present. It is failing to appear in spite of the fact that the ministers, by all that they are or can plan, are still trying to have the "old-time" revival. They would not be averse to the old-time emotionalism, if only the revival would come. Perhaps the most artificial, strained, and deplorable phase of the average clergyman's life is to be noticed in his efforts to awaken a revival. Judging from the means employed, the preacher indulges the fancy that, in this matter, the end will justify the means; and in spite of all efforts, upon saints and sinners (principally the saints and particularly the ministry) are rained all the warnings, the threatenings, and even the maledictions because revivals do not come. Pietists, but well-meaning laymen, are found condemning the ministry for its coldness, the church for its deadness, and the world for its heedlessness and hardness of heart.

Just where the responsibility for the present state of affairs belongs is not quite so easily determined. Unfortunately, few care to know, as they would "care" to know why it is that at one time our national credit is good and at another the country does not show the same signs of prosperity. It cannot be that the subject of religion is as mysterious and unfathomable as some have supposed.

One good old father explains the case to me thus: "You see the graces and powers of God have their times of coming, and the race has its times of backsliding. God's power, like the rain from heaven, is sometimes withheld." To this explanation of the aged man there is no answer required further than this, that the reasons for the revivals of the past are to be found in men.

It seems that if we should consider this revival problem as a part of our great social problem, and give to its solution the same calm study that we do to the other phases of that grave question, it might result in much good. It might put an end to the charges and counter charges; it might end the mudslinging from pulpit to pew, and from pew to pulpit; it might end the frequent and disgusting display of clerical vanity, when the preacher after a successful revival sits down and writes out a full account of the *particular* manner in which the great work was done, never failing to predict an awful fate for some souls who do not achieve a like victory elsewhere. An intelligent study of society and popular conceptions might end all of this, already so disgusting to intelligent laymen. It is high time that we analyze and face the situation as it is. If our present conditions with regard to revivals be a problem at all, it is a social problem, social because religious, religious because social; and if it be a social problem it follows that, like all social problems, no one man or single class is wholly responsible for its existence. We are all involved in it, minister and layman, saint and sinner.

The true heart finds an awful pathos in a study of these questions, because of a knowledge of the fact that we are all involved in them, each one in some way responsible, yet no one knowing exactly why the situation is as it is.

It is a matter of awful seriousness, enough to tame the wildest heart, the thought of this race of ours peering anxiously into the past and learning therefrom, feeling out into the future, finding its way, conscious of the fact that into that future we must go, new to its duties and responsibilities. What appears to be the facts?

1. That religious conceptions do and must change. It will be a sad and dark day for religion and for man when it becomes otherwise; sad, for it will be the last day.

2. That now we are in a state of transition. With new light on the Word, a "New Theology," a "New Psychology," it could not be otherwise. All that is called "new" is not as new as it seems or as some would have it, but it has sufficient to change popular conceptions, and has awakened new convictions and responsibilities. The pietist who does not know that the opinions and convictions which move these men of our times are serious, with an awful seriousness has misread men and our times.

3. Within recent years the material, the organizational side of religious work, has been preached and pushed to the forefront with such forcefulness that the spiritual and the personal are quite overshadowed. It is the spirit of the age. It has yielded a rich harvest in material prestige and powers unknown to Christian centuries. Public religious sentiment has formed in harmony with our efforts and our growth. The sentiment has crystallized slowly; it will change slowly. Present public sentiment in regard to revivals, and the whole question and manner of adding recruits to God's cause, will modify. It will change, but never revert to the sentiments of our fathers. It will never be as it was, for the very good reason that the world's growing psychological knowledge will not admit of it. I submit that intelligent men of the

age are not losing faith in righteousness, nor are they losing faith in "experimental religion," properly defined. Their interest is genuine, and their faith is deep; but the fact remains that the intellectual layman, with a fair knowledge of practical or experimental psychology, who passes through a revival of the old-time emotional sort, comes out of it with a sort of cheap feeling well founded. These men realize with a sense of relief that the old-time revival is passing, but as well do they realize that the day for deep, calm, intelligent decision with regard to Jesus of Nazareth and his teachings will never pass away. The truth stands; what we once thought and taught about it is giving way. The great fact is here yet; it is clear, central; it is attractive in proportion to the clearness with which men view it; it draws every man in proportion to his heroism. The great fact, the truth, is all here, and is winning its way. The garments with which our fathers dressed the truth are going, and attract no more.

It is a day of transition. It sets a man at or with himself, the old against the new; it gives the reason for the clashing of opinions. It gives two classes who figure in every revival effort—those who welcome any move, any method, any scene, that will bring recruits, those who look with wider eyes, the one depending upon emotion, the other relying upon the power of deep conviction. It is a question of mode that divides. The first is the popular, the dreaded, and in disrepute, the second the more scientific. The first is more sweeping, but lacks in permanency; the second more limited, but lasting in character; and in the issue the more rational, the scientific mode, rules. This change found in revivalism is just as marked in political revivals. The old-time enthusiast, the "barn-stormer" in politics, is gone.

THE NEW CENTURY REVIVAL

REV. G. A. MILLER

A glorious privilege it is to face the opportunities of the new century, for we may even now feel the life of the oncoming wave of the greatest revival earth has known. That the last decade of the nineteenth century witnessed the churches in the hollow of the wave, no one denies. But what caused the decline of the rate of increase? In the first place, many pastors have been content to exercise the gifts of instruction and to leave dormant those of evangelism. The need of the church is for a mighty force of pastor-evangelists who will cause the old revival fires to light up every valley and hilltop with a blaze of salvation. In the second place, the methods of the new century must be born in the throes of human need and touched by the power of a new Pentecost; and then the revival will be here.

And what a revival it will be! Not a saving of "souls" merely, but a saving of men in all that the term implies. The Son of Man will be admitted into human life in a larger and more glorious sense than ever before. More human beings will be subjects of the Kingdom than in any previous revival that earth has known. It will be a world-revival. Now that the world has become acquainted with itself and is beginning to know that all men are human, the gospel will fill the earth in a way that will make of it a different world, and a better. To touch the channels of trade and purify them as Jesus did the temple, when corrupted by dishonest practices; to leaven

the political life of the world till its kingdoms shall become the Kingdom of the Son; to become the very air of freedom to the human spirit and of salvation for all men—this will be the work of the twentieth-century revival!

The new revival will be at short range. Not thousands gathered in meetings addressed by one man on a big salary, but tens of thousands reached in ministrations of an awakened church that sends its workers into every corner of human life. The pastor must lead this revival. The imported specialist cannot organize and adapt forces for a work that shall permeate the very structure of society itself and make it Christlike. When the organization is a living one, the seed sown, the harvest white, then the man who has made a specialty of leading souls through the valley of decision may assist to good advantage. But let the pastor stand as the God-appointed leader of his own forces to victory, and the discouragements of "a very peculiar field" will disappear.

THE COMING REVIVAL

REV. GEO. E. BURLINGAME

A revival is coming. The most clear-visioned leaders of the Christian world discern the signs of its advent. There are many indications that there is impending a mighty work of grace in the hearts of men.

WHAT IS A REVIVAL?

A little girl in a mission Sunday School was asked, "What does 'revive' mean?" She replied instantly, "To give more life." She gave a good definition. A revival is inseparably connected with the life of God in the soul.

A revival quickens into joyous activity the dormant powers of the church. It awakens the careless member to a sense of his guilt and misery. It floods the soul of the devout Christian with streams of joy and love. It loosens the tongue of the timid saint. It banishes malice and envy and evil passions from the hearts of God's people. A revival does more: It awakens thoughtless sinners and leads them to the Cross. It helps the inquirer to take the final step of surrender. It calls out a confession of Christ from secret disciples. It leads young converts to follow the Lord in the path of duty. It does more: It attracts the attention of the godless and reckless to the reality and power of true religion. It bears irrefutable testimony to the divine origin and quality of the Christian faith.

DO WE NEED A REVIVAL?

Is such a work of grace needed among us? Ask your own heart the question. Has your life reached its highest

possible efficiency in the kingdom of God? Do you enjoy that "perfect love" of which John wrote, the love that casteth out fear? Have all the beatitudes had a fulfilment in your experience? Is your heart constant in its love to Christ as your supreme joy? Do you succeed as a winner of souls? Do you have boldness and power to testify of the saving grace of God? Is your special line of work in the church flourishing? Is the attendance upon church service large enough to satisfy you? Do you want anybody saved? Do you need a revival?

CAN WE HAVE A REVIVAL?

May we hope that revival is possible for us? Yes, if God's promises are true. A revival, if had at all, must come from Him. Genuine revivals are not got up; they are sent down. It is the divine life we need; only the Holy Spirit can meet our hunger. To have a revival is to get acquainted with God; it is to go through the crucial experiences of a Christian life; Gethsemane's anguish of prayer; Calvary's crucifixion of the flesh; Pentecost with its influx of power for service. To have a revival is to stand with the weeping sisters of Bethany beside the grave of Lazarus, and see Jesus give life to the dead. Only Jesus can do it. Only the glorified Lord can revive His church and quicken dead souls. And Jesus is willing, yea, anxious to do it. Out of the fulness of His resurrection life He pours forth His grace to those who seek it. The promise of God to His people of old—a promise of revival in time of declension or dearth or need—is still and forever true: "If my people who are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and

will heal their land." (2 Chron. 7:14.) Here is the divine plan for securing a revival;—humility, and prayer, and faith, and repentance. Here is the divine assurance of the conditions;—God will listen, God will forgive, God will restore.

SHALL WE HAVE A REVIVAL?

Shall we take God at his word? Shall we earnestly seek His face and plead for His blessing? Are we ready to forsake our sins and to yield ourselves absolutely to Him, that the power of the Spirit may rest upon us and fill us with love and wisdom?

O, people of God! Do we dare turn away from the open door of mercy! Do we dare seek shelter from the promised showers of blessing, that they shall not fall on us! Do we dare to hinder, even by the sin of prayerless indifference and by the coldness of unbelieving hearts,—do we dare to hinder the onward sweep of The Coming Revival!

"Come, and let us return unto the Lord, for he hath torn, and he will heal us; he hath smitten and he will bind us up. After two days will he revive us; on the third day he will raise us up, and we shall live before him. And let us know, let us follow on to know the Lord; his going forth is sure as the morning, and he shall come unto us as the rain, as the latter rain that watereth the earth." Hosea 6:1-3.

CHARACTERISTICS OF THE COMING REVIVAL

REV. C. AUBRY EATON, D.D.

The dawn of the new century is marked by widespread expectation of revival, among Christians of all creeds and countries

Aside from the evident need of revival there are certain grounds furnished by history and analogy for this expectation. In all periods of which we have any record revivals have been the method of spiritual progress. The Old Testament, from Moses and Noah to Ezra and Nehemiah, is almost monotonous in its story of revival and reaction. Through the early and middle ages the same is true. In the eighteenth century Edwards, Whitfield, and the Wesleys were only following the historical method; and in our own times this has been the story of the highest religious progress.

Leaving the realm of religion, we find that the same law obtains in the history of thought. When, following the Turkish victories in the East, Greek learning fled to the West, a "revival of learning" aroused Europe from the intellectual torpor of the dark ages. Within the last fifty years a great revival of science has furnished modern philosophy and theology with most of their problems and has revolutionized all life. In nature the same law holds. The tide comes in and goes out; winter is followed by spring, and the full-toned glories of summer are prophecies of golden harvest. Industrial development is marked by the same law. Depression alternates with revival and wise men who can read the lesson of history and experi-

ence are careful in times of prosperity to prepare for the inevitable reaction.

On these grounds, after the long winter of our discontent, it is strictly within the bounds of reason to expect that very soon there must come a gracious revival to the waiting and needy church. Surely we have come into the Kingdom for such a time as this, and if we do not the work to be done, then shall God raise up from some other source those that will.

A first feature of the coming revival will be its emphasis upon the teachings of Jesus.

As pointed out by Dr. Stalker in his "Christology of Jesus," great attention has been paid during the last half century to the life of Christ, and now that this field has been exploited the minds of Biblical students are turning naturally to his teachings. This movement expresses itself in the new science of Biblical theology and is helped by a recoil from the Pauline conception of truth which has obtained since the Reformation. We had considered salvation from the standpoint of the receiver so long, that it was inevitable we should soon begin to think of it from the standpoint of the Giver. The cry "Back to Christ," whatever its origin or motive, will have a real meaning for some time to come, and our Lord's words, as well as his character and work, will be studied with fresh interest.

The coming revival will be marked by a return to apostolic methods.

The *personal*, rather than the *institutional* agency, will be foremost. We are now too often tied to a building or crippled by an organization. The present popular idea of

a revival is of great meetings with the contagious enthusiasm of numbers, accompanied or caused by more or less direct appeal from the pulpit.

It is doubtful if in the coming revival so much emphasis will be put upon special meetings; but rather churches and pastors will carry on their work steadily, persistently and quietly in their own way. Preaching will never be superseded in any age. It is the divinely ordained method of proclaiming the truth. But the preaching in the future, as in the early ages, will not be confined to the ministry. Individual members of the church will feel that they are each called to be witnesses in life and deed and word to the blessed power of the Lord. . . .

The new revival will powerfully affect the daily lives of Christians.

It will make a distinction in the way a Christian man works and enjoys himself and the way an unconverted man does these things. It will be marked by a return to the morality of the golden rule. It will make all living religious, and all religion living. That is to say, the new revival will once more give the church her right leadership in thought and social life. To properly realize itself organized life must grow more and more religious and moral. The church has permitted herself to be elbowed to one side, and the sharp distinctions which give her message a meaning have been blurred. Too often she has assumed a faltering and apologetic tone, and as a result has lost her divine and heaven-given leadership in the affairs of men.

What do the speculators who crowd the exchanges of our great cities care for the opinions of preachers and

churches? Absolutely nothing. What does the foul brood of criminal politicians fattening upon the festering pollutions of our civic body care for the churches? How much heed does commercial greed give to the admonitions of the pulpit against covetousness? When has it happened that worldlings paused with whitened cheek and hushed its gay selfishness at the stern rebuke of the preacher? To what extent do the brothel and saloon feel the restraint of a Christian conscience in the great cities of civilization? When Christian preachers, and Christian people, inbreathed with the Spirit of Jesus, withdraw from taking part in this organized selfishness, it will crumble instantly to the ground. Let the followers of Jesus come thundering at the portals of these strongholds of respectable crime; thundering there against hypocrisy; against outrageous selfishness, and cruelty; uttering there the solemn warnings of the divine laws (first taking the precaution to obey that law themselves), and then men will care what the church thinks.

The new revival will result in a vast expansion of missionary effort at home and abroad, in evangelization and education.

For it will stimulate giving and going; and men will give themselves and give their money when once they relearn the Spirit of Christ who gave Himself for the sins of the world, and of the Chief Apostle who acknowledged himself to be debtor both to Jew and Gentile, wise and simple, bond and free. A great revival would settle most of our problems, heal differences, purge pride, and unite the churches in the compelling possession of divine ideals and service. By contrast it would quicken that wholesome sense of sin which seems almost to have vanished

from the world. It would lift Christian and unchristian alike out of the atmosphere of deadly indifference which enwraps us like a shroud. It would set us free from that shallow and baseless optimism which is worse than pessimism in its paralyzing effects upon an aggressive and self-sacrificing Christianity. It would restore once more a belief in the authority of the Bible which, as Chillingworth said, is and always must be the religion of Protestants. It would give to preachers a real message and so make impossible the present pointless preaching which seems to be without any perceivable foundation either in philosophy or experience. It would rebuke and break the sordid and soul-destroying materialism of the present time. In the realms of thought, of business, of pleasure, of heart experience in the individual, in society, in politics, it would manifest itself as a cleansing and purifying energy direct from God.

Our personal responsibility in this matter is perfectly plain. We cannot go round it, or underneath it, or through it. While I keep the revival away from myself by indifference or failure to do or be, I am responsible for its keeping away. When the Spirit entered the church on the day of Pentecost they were of one mind in one place, waiting and expecting, and they straightway went forth, doing and speaking as the Spirit taught; until at last it was said of them that they turned the world upside down. That first great revival which followed shortly after the time when they "all forsook him and fled" did not burn itself out in mere feeling or argumentation but took permanent form in work and life and institution. Surely to-day fields are white and harvests waiting, and it is for each who calls himself a follower, in all humility and honesty, to say, "Here am I, send me."

REVIVALS—SHALL WE HAVE THEM?

REV. N. CASTLE, D.D.

This question is vital; it is fundamental. If the church does not obtain, cherish, and promote a revival spirit in its ministry and in its laity, it is on the road to uselessness and final extinction. Recessions from God and departures to the heavenly country are ever decimating its ranks, and unless these are recruited, by and by the end will be reached of what was once an enviable record.

The Christian church began in a revival. Every evangelical denomination had its birth in a revival. Just as the church has kept this spirit aflame on her altars has she been successful in her mission of winning the lost to Christ. It must be a living church to represent the living Christ. No dead body can carry a living head. No dead branches can be suffered on the living vine. The dead belong to the grave; the living to life's activities.

There must be something pungent and vitalizing about the life of a true church. Savorless salt goes to the footpath and rubbish pile. Leaven that has lost its power is disgusting and unhealthy. Seed that has lost its fertility means barren lands and starving populations. Water that has lost its heat is loathing and nauseating. It generates no steam, it drives no machinery.

A church without enthusiasm is a church without God. The inworking of God gives a rush of spiritual sensibility, a glowing zeal, the power to boil. The frozen stream turns no mill, the motionless mill-stone yields no flour. God in the church means a perpetual revival. He is "the

fountain of living waters." No green scum gathers on these waters. Life, and health, and fruitfulness go where they go.

But how have a revival? This is an old question, you say. Granted. But truth is old. Is it less truth or less valuable because old? In seeking a partial answer to this question, we may easily put the ministry in the lead in its promotion. A sorry experience comes to the church when the Lord's lament, as given by Jeremiah, comes to be true: "The priests said not, Where is the Lord? and they that handled the law knew me not; the pastors also transgressed against me, and the prophets prophesied by Baal, and walked after things that do not profit."

Ministers are leaders of God's hosts. The Holy Ghost inspires them to his leadership. They have a divine calling, and a specially divine Book put into their hands, teaching human duty and destiny, containing topics so thrilling as to arrest the ear of the world. What should be expected of such a favored and anointed class of men? Will not all classes of society be reformed, and the whelming tides of iniquity be set forever backward? If not, why not?

There is to be no change in the character of the ministry. The ministry demanded in this day is the same demanded in all times. The pulpit has always been God's chief agency in the spread of the gospel. If this pulpit becomes ineffective and disreputable, there is no cause to be named outside of the pulpit itself. God has made it the throne of power. "Our sufficiency," says Paul, "is of God." To realize this, there must be fulness and freshness of experience. Jesus said to his early ministers, "Handle me and see." The minister must come in contact with the living truth. Christianity must never

become a scientific speculation: The letter measured, weighed, studied, while its living power is unfelt. There must be the disclosure of the divine character. Sin is blinding; truth is revealing. The nearer the minister comes to God the more unworthy he will feel. Pride, vanity, and self-esteem cannot flourish in such an atmosphere. In the light of the divine character Abraham goes on his face when ninety-nine years old; Moses loses his self-confidence in the presence of the fire-lit bush; Joshua resigns his captaincy in the presence of the divine messenger; Job goes down when the Lord takes up the controversy; Isaiah's whole life was changed under the vision of the temple when he saw the Lord.

No man is well prepared for his divine calling until he has met God. I do not mean meeting God in nature, in philosophy, as scholars may talk about meeting him. I mean meeting him in grace; meeting him as a personality. Not in the gases, not in the winds, not in the stars. They are too fitful and too far away. We must meet him in the Holy Ghost. "God in you," is the way Paul puts it. Elijah had an experience with nature in its wild and fiery moods, but he did not find God in it. He found him in the still, small voice.

When the ancients had these visions, they went on their faces and cried out in despair. They saw themselves. Isaiah said, "I am unclean." A hard thing to say. Let my reader try it. One must first know the plague of his own heart in order to properly warn and help others. The minister must first push his own way to the cross for victory to be fully able to tell others how to do it.

Usually it is the best and most spiritual that are earliest and readiest to cry out, "Unclean." Daniel was the best man of his times, and he went down under the vision at

the great river. Even Paul cried out, "Who is sufficient for these things?"

Let the power of this vision be lost, let the hold upon God be lost, how quickly dimness gathers over the spiritual sight; how quickly zeal abates, tenderness turns to rudeness and coldness, love for souls declines, and faith becomes a mere intellectual process instead of a living realization of eternal things.

What do? Come back to God for renewal. There must be wrestling to be princes. Judgment must begin at the house of God. All great revivals have begun with broken-hearted confession of sin. Let the minister and his people go together in confession and humiliation, waiting at God's altar for the fire. It comes in answer to prayer and patient waiting.

The church must be built up. How can this be done without revivals? How much can a minister build up a church under whose ministry no sinners are converted? His work is more likely to be a tearing down of the church. As there is a perpetual drain upon the life of the church, so there must be perpetual additions and continual growth. This is true in the records of the early church. Then the additions were daily. The Lord did the adding. It is easy for him to do this when the church life is right. Shall we have revivals? Let each one answer on his knees.

SOME THOUGHTS ON REVIVALS

REV. D. E. HALTEMAN, D.D.

There can be nothing in the history and work of the church more desirable than a genuine revival of religion. There are without doubt many prejudices against them in the minds of good Christian people. But these are often unfounded, and arise from misapprehensions. Ministers of the gospel often claim that revivals, so called, are abnormal and undesirable conditions of church life; they speak of them as undesirable methods of church growth; as producing spasmodic and emotional activity in the church, followed by the reaction of the most deathlike character; they claim that church growth should be steady; that accessions to the church should be contant, and that a church should always be revived. This position is, without question, fortified by a good deal of truth. There can be no doubt that the business of a church of Jesus Christ is to save souls, and that in this work there should be no intermission.

It is a fact that revival seasons are sometimes followed by seasons of harmful lethargy and inactivity. That the ideal church is one where the tide of spiritual life is always bank-full, and where the saved are daily added to the church, and where one conquest of souls is quickly followed by another, no one will for a moment question. But we must look at things as they are. No one will claim that this ideal church has its realization in most of our churches. Notwithstanding these objections and the fact that they are not without truth, we still maintain that revivals of religion are very desirable and necessary.

WHAT IS A REVIVAL?

It is a season of quickened spiritual life in the church. It is a period of increased spiritual activity in religion, just as there are periods of increased activity in the business world.

Strictly speaking, a revival of religion can only be predicted of true Christians; of those who are the true children of God; those who have enjoyed a high degree of spiritual life, but who have lapsed into coldness and inactivity, and whom the Spirit of God is now quickening and reanimating.

A revival is to be found in intense spiritual desires on the part of Christians for a higher spiritual life, in deep contrition for sin; in tender responsibility felt on the part of many for the conversion of souls and the success of the gospel.

There should be a wide distinction kept between revival and the conversion of sinners. A revival is something which belongs exclusively to the church and to Christians. The conversion of sinners is a result of a genuine revival of the church. Finney used to labor for weeks with the church in order to produce a genuine revival. He used to literally prostrate himself on the floor of his closet, and plead with God to be filled with the Spirit, and Spirit-filled preach his stirring and powerful sermons to the people of God. When the church was revived, old false hopes found and given up, backsliders reclaimed, then in the midst of this deeply intensified spiritual life in the church, unconverted men and women flocked in great numbers to Christ. Knapp's methods were the same. In the great revival in Boston he preached a whole month to the churches without saying a word to unconverted sinners. The result was a revived church, and then fol-

lowed the cry of multitudes of unsaved men, "What must I do to be saved?"

Let us carefully distinguish between revival and the conversion of sinners. A revival belongs exclusively to the church. It is a season of intensified Christian activity in religion. The conversion of sinners is the result of this condition in the church. Who will say that such seasons are not desirable in all our churches?

WORK PREPARATORY TO REVIVALS

No where in the wide realm of religion is the sovereignty of God displayed in a more marked way than in revivals of religion. As to the time, the methods, the instruments, and everything belonging to the human agency of revivals, we are obliged to say, "Even so, Father, for so it seemeth good in thy sight." There are no stereotyped methods, and yet there is a preparatory work connected with revivals. On this point I would suggest points which are largely matters of personal experience.

1. Let the pastor begin with his own heart.

The stream will not rise higher than the reservoir. The revival interest in the church rarely ever rises higher than the revival interest in the heart of the pastor. Let the pastor begin with his own heart. Let his heart be humbled, subdued and melted. Payson and McCheyne, who had such powerful revivals, oft repeated, in their pastorates, began the preparatory work with their own hearts. Fire in the pulpit will kindle fire in the pews. A Spirit-filled minister is the Holy Spirit's medium through which to reach the church. Finney used to spend protracted

periods in personal preparation for his revival work. Then Spirit-filled he would preach those pungent and powerful revival sermons.

2. Humbled, penitent, burdened, the pastor should open his heart to the deacons and enlist their interest.

They are his advisers and helpers in all the spiritual work of the church. The Holy Spirit in his administration of the church especially uses these God-appointed officers to promote the work of the church.

3. The pastor's heart right and the interest of the deacons secured then let them increase the circle of those who are anxious for the revival of religion.

Let them not be discouraged if the numbers of these are not large at first. A revival is often like a prairie fire, beginning in a small place and then spreading over a vast area.

Sometimes a revival seems to have its origin in a single heart. Theodore Cuyler says that the greatest revival in LaFayette Church in Brooklyn began in the hearts of two of the humblest members. On one of his rounds of pastoral visitation he found them deeply anxious and burdened for the salvation of souls. He at once placed himself in close touch with this unwonted experience in the hearts of these two. That was the beginning of a revival which resulted in the salvation of multitudes of souls. The late Thomas Skinner, of Philadelphia, deeply anxious for a revival, called the elders of his church together for prayer for a revival, but especially for their own personal preparation for one. They prayed to be emptied of self and to be filled with the Spirit. A revival

of great power and most blessed results began in that pastor's study that afternoon.

4. When the pastor finds among his people those who have unwonted desires for the salvation of men, unwonted burdens for souls, let him in every way possible, strengthen these.

They are the precursors of the revival God is about to bestow. They are "the sound of a going in the tops of the mulberry trees." They indicate that the revival has come. The pastor should cherish and strengthen these unwonted experiences with the same solicitude with which a mother watches over a sick child trembling between life and death.

5. Meetings should be increased as the interest increases.

The revival interest in the church should force the increased meetings, and the length of time of the multiplied meetings should be governed by the revival itself. It is never best to chase a revival after it is past. Better is it to go to work and prepare for another.

6. After the heart of the pastor is prepared, and some of his people are in sympathy with him, then let him direct his work on Sunday to arouse the church.

Better not, however, speak constantly about revival. Some pastors take all interest and life out of the work by constantly reiterating it. Let him lay his heaviest blows on the church. The method of the modern evangelist is the opposite. The first appeal is to the unconverted

They seem to think that there is no evidence that God is moving unless souls are being saved. Their efforts are to save souls in spite of a dead, cold church. Until the church is thoroughly humbled and burdened for the souls of men, and feels a deep and tender concern for the success of the gospel, sinners in no great numbers will be reached.

DIVINE AND HUMAN POWER IN REVIVALS

REV. W. H. GEISTWEIT, D.D.

How much of the "spirit" in revival times is due to the movements of the Spirit of God, and how much is due to the mere soul-movements of men? Is the influence of one man over an audience due to his personal magnetism, or to the Spirit of God, who moves through him? Men have become exceedingly fearful of emotional religion for the reason that it may be wholly of man and not of God. It must be confessed that this changing attitude on the part of some teachers is apt to lead to the suppression of every emotion, and to make religion a cold, ethical matter, not different from a refined pagan philosophy.

It is said that the swaying of vast multitudes, as in the days of Moody, and earlier, can never again be expected in the history of the churches of God; and it looks as though there is an effort to minimize that early manifested "power," and ascribe it to psychological movements—to put it in honest language, it is ascribed to men and not to God. As a result, there are some true men hesitating to manifest emotion of any sort; they have been caught in this psychological discussion, and have hesitated to yield themselves wholly to their messages, fearing that any "power" they might manifest might be psychological, and not the power of the Holy Spirit. A weak and hesitant testimony is the outcome; sermons seem to lack something—there is sometimes neither soul-power nor God-power.

Go back, for a moment, to a time when "the power of

the Holy Ghost" was not confounded with any personal magnetism; when the man of God was advised to give himself wholly to the things of the gospel. Paul was not restrained by any fear of hypnotic effect on his hearers; he was alive, passionate, full of what the Bible calls the power of the Holy Spirit. So vehement was he that Festus trembled, while Agrippa thought that his learning had made him mad. The book of Romans, while considered by some as a cold and logical setting of the great principles of Christianity, is after all a book of fire; the man who wrote it not only dipped his pen in ink, but in the fire of God. It is truth aflame. It is not likely that many can be found who would ascribe the power of Paul to his commanding presence, or resonant voice, or peculiar personal power. With him, considering the man he seemed to be physically, it was clearly the power of God!

How about other great preachers of history?—some of them with polished instruments, some coarse and rough. Yet they wrought mightily for God. There were what we call "sweeping revivals;" multitudes were turned to God, they were genuinely converted, and lived new lives. One would be quite willing to accept some of the later teaching that the old-time revivals must not be looked for, that converts will come some other way—if there were converts coming! There is no appreciable growth of goodness outside of the church of God; the number of people turning to God in a new way—or in any way—is so small that the statistics will scarcely be worth gathering. Many are almost ready to say that none but the children can be won to God; that the gospel has lost its power among grown folks. This is said simply to put the case honestly, without the slightest effort to paint a dark picture.

There is nothing so subtle in its paralyzing effect on a

man as doubt; let a man become confused as to whether the "power" in his message is of God, or his own magnetism, and his message is a dead message; in this case, not only is a man condemned if he eat, he is lost when he speaks—he lands nowhere! "Hearty belief is essential to earnest endeavor." The gospel of the Son of God is the "power of God." The kingdom of God is not in word, "but in power." It is not in mesmerism, hypnotism, or in any of the forces called psychological. It is in "power." It is worth noting that the word "power" used here (from 1 Cor. 1:20) is precisely the same word that is used in Acts 1:8; the same word when translated "mighty works" in Matt. 11:20, 21, 23. The kingdom of God is like leaven—and it moves, it is a lever to lift things; it is a power to accomplish something. There is no negative sense in the word—or the kingdom; it is aggressive, a mighty force taking hold of things, turning from evil to good, making new men, and a new world. This is the power of the Holy Spirit. It is not a natural thing, it is supernatural; it is not the power of man, it is the mighty power of God.

How shall a man know, then, what is the power of the Holy Spirit, and that which is purely human, the effect of hypnotism, of mesmeric influences, or personal magnetism? There is only one way of knowing—the old method suggested by Jesus Christ,—"by their fruits." Whatever movement issues in regenerated lives, whatever makes evil men good, that is the power of the Holy Spirit. It is not in man to make himself good, or work transformation in another man; no hypnotic suggestion, no mesmeric influence, no human power—possessed by the strongest among men—can change a sinful man into a godly man.

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The thing to do, on the part of the preacher and teacher, and earnest Christian worker, is to give himself wholly to God for this work of winning souls to Jesus Christ. If he is tangled up with fine psychological distinctions, as between the power of God and the exercise of his own peculiar "powers," fearing the one and ignorant of the other, the edge of his blade will be dulled, and his influence for God at a minimum. Just where the line divided the sword of Gideon from the arm of God was something that did not concern Gideon very much; he had hold of the sword, and he went on—with God working in him, and through him. It is because of this great truth that God has so often passed by the great of the earth, and chosen the weak things to confound the mighty, and to bring to naught the things that seem so powerful. Let the principle be repeated that it may abide with us: That is the power of God which issues in righteousness, which makes evil men good men, which transforms their lives; that which does not accomplish this is not of God, no matter how large its claims, or how loud its protestations.

AN ETHICAL REVIVAL—AND MORE

REV. C. W. MILLARD, D.D.

Much is being now said about our need of an "ethical revival." There are as many kinds of revivals as there are kinds of things to be revived. We have a nature revival in the spring; we have a political revival very often; we have a civic revival once in a while, when apathetic citizens become sensitive to the existence of wrongs, and determined to remove them; we have an "ethical revival" occasionally, when there is an effort to arouse moral responsibility and tone up the character of business, society, and life; we have a religious revival sometimes, when the religious enthusiasm of a community is aroused, and religious convictions become more vivid and dominant. We may have all of these, and yet, strange to say, not have the mightiest, highest kind of a revival, a real spiritual revival, a revival wrought by the Holy Spirit.

We need something more than a mere ethical revival. It is possible, indeed, to have a high moral ideal, to seek earnestly to reach it, and to arrive at just enough excellence of conduct to satisfy our pride and promote our self-complacency. Nothing is more certain than that selfishness, subtle and fatal, can coexist with remarkable conformity to exacting moral standards. But a revival wrought by the spirit of God exposes and antagonizes selfishness of every form and shade. A spiritual revival is a revival of righteousness—outermost and inmost righteousness. By it the moral ideal is indeed the ideal

of perfection, but the moral nature is empowered more and more to make it actual. From the standpoint of pentecostal Christianity a true revival is one that clothes us with power from on high, and fills us with the Holy Spirit.

Wherever that kind of a revival takes place, it is an "ethical revival," and—a great deal more. That kind of a revival makes God's perfect law a delight, and God's presence a thrilling experience. That kind of a revival demolishes the towering assumption of human pride, and banishes the mists of skepticism by filling the consciousness with the supreme demonstration of truth. In that kind of a revival we may lose Brother Ananias and Brother Simon Magus, but we shall get Brother Barnabas and Brother Paul. That kind of a revival will impart to our young people the secret of the victory that overcometh the world. That kind of a revival will send the Gospel into the twentieth century with a might and splendor we have never imagined. O Lord, give us that kind of a revival! Give it to us now! To thy name shall be the glory!

HOW TO OBTAIN A REVIVAL

REV. S. PARKES CADMAN, D.D.

The first great need in every church and parish earnestly seeking a revival of the work of God's kingdom is a richer inflowing of the blessed life of Jesus Christ, of the life he is, and which he freely and graciously communicates to his children. Men have various terms to express this gift and its supreme value, and some are foolish enough to be sticklers for phraseologies about it. This matters not, however, if the habitual state of our minds toward God and Christ causes us to travail in love and solicitude over our fellowmen.

> "One drop of ruddy blood
> The surging seas outweighs."

Men and brethren, let us seek the new life for which we have been apprehended by our Lord; the Holy Spirit whose is the office and inspiration waits to breathe it into every willing soul. Once in the continual presence of God's purpose and man's need, methods will rapidly accrue. These must be prudent and enthusiastic, wise and yet with zeal; so shall they neither fail nor be discouraged. Stir up the lethargic members, throw open your church doors as constantly wide as God's constant sympathy for a lost man. Let city pastors remember that hundreds of thousands of the lost sheep of the house of Israel pass their edifices every month, and no more dream of entering therein than we do of entering a

saloon. Make your service attractive, and yet maintain its awe and reverence. Don't move into theaters and auditoriums which savor of the sawdust of the circus. Keep within the bounds of your dedicated house, and all its hallowed associations. In every case, save the solitary exceptions which prove the validity of this rule, let the pastor be his own evangelist. Do you say: "I have no adaptation for the work"? Then, in the name of all unutterably holy, great, and terrible truths, go in, "horse, foot, and dragoons," without adaptation! As you go, you shall most surely be fitted to plead Christ's brief in any court.

Cast forth as unworthy the maudlin, sentimental ditties which often minister to refined selfishness in their appeal to unhealthy individualism. Use the great lyrics, which are to the church what "The Watch on the Rhine" and "Rule Britannia" and "The Star-spangled Banner" are to the nations whose patriotism they embody. Don't allow a man to enter your doors who desires to sell his book. That is the main purpose too often. *Certes*, it was not meant to be sung, but to be sold.

Don't be afraid to translate your technical theological terms into plain speech; never use phrases such as "being under the blood," "filled with power," "gloriously happy," etc., without explaining to a thoughtful and unconverted man what they mean.

While our religion is life, it is also righteousness. "He that doeth righteousness is righteous." Men who do not "pay up" should not be allowed the front seats in the synagogue. They will help none to "look up" nor to "lift up." Keep the majesty of conduct, of conscience, of ethical supremacy well to the front. The age is ethical or it is nothing. Above all, let every preacher have in

his soul's deepest life "the print of the nails," and sing:

> "Enlarge, inflame and fill my heart
> With boundless charity divine:
> So shall I all my strength exert,
> And love them with a love like thine,
> And lead them to thy open side,—
> The sheep for whom their shepherd died."

Such a spirit is contagious; it will spread to more and more. Preachers, exhorters, class-leaders, Sunday-school teachers, members one and all will be smitten with it, and the going forth of the Lord in the midst of thee shall be as in the days of old.

SEVEN ESSENTIALS TO REVIVAL

REV. JAMES MUDGE, D.D.

Multitudes are earnestly inquiring what they must do to save others, how they can promote a revival and help to win souls. The following things appear to us to be among the essentials:

1. Think much of Jesus.

He sought the lost. He wept over sinners. He had compassion on the ignorant and those that were out of the way. His heart bled for the perishing. We cannot get close to him without having the same feelings. We are unworthy to be called his disciples if we are indifferent in this matter. The more we meditate on the meaning of his death and the tenor of his life the more we shall be led out in active effort for the unconverted.

2. Think much of God.

His name is love, but he is holy love, and sin is hateful in his sight. "He that converteth a sinner from the error of his way" shall not only save a soul from death but prevent a multitude of sins. A righteous God must punish transgression. "He is angry with the wicked every day." Clear views as to the dangers of sinners and the awful realities of eternity will greatly stimulate our energies. Hell yawns for the impenitent. The divine law will not be mocked. It is our business to feel this truth so deeply that we can make others feel it.

3. Think much of men.

If we love men fervently we can do almost anything with them. A divine pity in our heart will be felt in our tones. Patience with their infirmities or their perversities will then be easy. Hope will rise spontaneously. He who has a great benevolence has a great influence. Sympathy is a power that all appreciate. Happy he who can always speak to others as brothers beloved, and by the love that glows in his own heart can show them the love of God.

4. Think much of the man.

That is, give much special consideration to the particular one that you seek to win. Study him. Find out all you can about him that you may know just when and where and how you can best approach him. "He that winneth souls" needs to be wise. There is loud call for tact. Commonsense comes in as to the use of means. Sometimes a tract will help, or a book; sometimes a letter. As well expect to catch all fish with the same bait as to gain all persons in the same way.

5. Pray.

Most revivals begin because somebody has been praying day and night. The great harvesting of souls which commenced in Ireland in 1859 and spread thence to Scotland and England had its source in a meeting of four young men for prayer in an old country schoolhouse. There are vast numbers of such cases thoroughly authenticated. We must first touch God in prayer before we can touch our fellows. We can see farther on our knees than on

our feet. Intercede. Supplicate. The spirit of prayer is the spirit of revival. Pour out your heart before the Lord and something will come of it.

6. Go.

Not only a gift of the knees, but a gift of locomotion is called for. We must go in search of the lost sheep. The Master sent his disciples before him into the places whither he himself would come. After looking up to the Lord we must look up the cases to which he leads our mind. They will very rarely come to us. A single soul is worth a long hunt.

7. Hold on.

Give no place to the discouraging suggestions of the devil. Hold on in prayer till you receive power from on high. Hold on in effort for those dear to you till victory comes, although years elapse. Hard work tells in this as in other things. We must learn to labor and to wait. The promises of God are behind us, and the rewards of infinite bliss are before us. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." "They that turn many to righteousness shall shine as the stars forever and ever."

WORK IN REVIVAL

REV. J. W. WEDDELL, D.D.

Something has been said of the recent meetings in the college town of Grand Island, Neb. A score of students up at the front to give hand and heart for Christ, a hundred voices lifted in chapel: "Jesus is mine," or "I'm out and out for Christ." A multitude in church and Sunday school taking a stand for the new life in Christ. Souls rejoicing in a new-found peace. The whole community profoundly moved—thus have we lately seen it, and it was blessed to see. To God the glory!

But it was personal work that did it—simple, direct, personal work. It is on this account that we speak of it here. It was not the pleading nor the singing; it was just personal dealing with souls. All out and at it! Brethren, do you want revival blessing? It is not far to seek. God wants to bless the church and school that will out and at it with full devotion of heart and hand.

Take this instance for an encouragement. How did God use the human instrument?

1. The preparation for the meetings — "This one thing." (a) A series of cottage and class-room prayer-meetings to prepare the ground and get the heart warm. (b) A special personal invitation to the meetings given at every door and to everyone within reach. (c) Other engagements put aside, lessons modified—nothing allowed to hinder, the religious meetings given the clear right of way.

2. The campaign. All hearts alert, all hands free, for

the work. (a) A council of workers called. The situation mapped out, the number of the unconverted ascertained, the Christian forces mobilized for service. (b) The meetings made as popular and as open as possible, the direct preaching of the gateway doctrines of the kingdom followed by general testimony and the net thrown wide for souls, with after-meeting for closer indoctrination and heart-to-heart work. (c) Prayer and personal work between times. Visits, interviews, letters, the atmosphere instinct with revival thought and effort, an invitation and a call to souls on every lip. From such a temperature and spirit revival comes, and fruits drop thick and fast to God's glory.

PRAYER FOR REVIVAL

RELIGIOUS TELESCOPE

"Wilt thou not revive us again: that thy people may rejoice in thee?"—*Ps. 85 : 1-13.*

This is the heart-cry of the church of God for spiritual power and refreshing. Nothing would be a surer sign of the church's growth and prosperity than the increase of this thirst of soul and spiritual longing throughout Christendom. Greater than numbers, wealth, organization, social influence, is the blessing of a deep, genuine spiritual awakening in the church of God. We believe that the voice of God to the Christian churches of to-day is. "To your knees! Tarry at my throne until you receive the gift of spiritual power—revivalistic, convincing, awakening, attractive, saving power. I am waiting to bestow such power as soon as you get right before me and comply with the conditions of its bestowment." Would that the whole church of God would hear the divine voice and heed it at once.

Dr. R. A. Torrey is reliable authority upon the subject of revivals. In his book, "How to Work for Christ," he says, concerning the importance and advantages of revivals:

1. That which comes from repeated and consecutive impression. Consecutive evangelistic meetings cause the truth to be burned into the conscience of the unsaved who attend, until they yield to Christ and are saved.

2. Revival services properly conducted will be attended with an unusual amount of prayer. This exercise of praying is a good thing for the church.

3. At such times, Christians put forth special efforts

for the salvation of the lost. This will revive and warm the cold and indifferent members of the church.

4. Revival services awaken an unusual interest in the subject of religion in the community. The outside world is aroused, and begins to think about God, Christ, the Bible, eternity, heaven, and hell.

5. As a matter of experience and history, revivals have been greatly honored of God. This is true of the churches as a whole, and also of local churches.

The church of Christ has been saved, humanly speaking, from utter ruin by the revivals which God has graciously sent from time to time in its history. As regards local churches, the churches which have grown and prospered are those that have believed in and made use of revivals. Study the year-books of the various denominations, and you will find that those ministers who have believed in revivals and fostered them in their churches, are the ones who have been able to report, from year to year, accessions to the church, gifts to the various branches of Christian activity. It will be found, as a rule, that the ministers who have pooh-poohed revivals have had their churches run down on their hands. The history of the church of Jesus Christ shows the tremendous importance of revivals.

Revival meetings should be held—

1. When there are indications of special blessing.

2. When there is spiritual dearth in the community and the church.

3. In every church every year. The time of the year for such services depends upon local conditions. The Week of Prayer is a good time in many communities. There is a growing tendency to begin these meetings during Easter week, or early in Lent. In large cities, the social life is at an ebb at that time.

In organizing and conducting a revival meeting—

1. A letter should be addressed to every member of church, stating the plans, and requesting their interest and prayer and coöperation in every way.

2. Meetings for united prayer should at once begin.

3. A canvass of the entire community should be undertaken.

4. The children should not be forgotten in times of special interest.

5. The preaching is of great importance. As a rule, the pastor should do the preaching himself. He should preach the gospel that Christ died for our sins, and the atonement over and over again. He should emphasize the utterly lost and ruined condition of man, and the bitter consequences of sin, here and hereafter. He should preach the whole counsel of God regarding judgment and hell.

6. In revival services, music is of great importance. A choir of converted singers should be organized.

7. The testimony of saved people to the blessing and power of the gospel is of great value.

8. Classes of trained workers in how to deal with inquirers are of the highest importance.

9. Every general meeting should be followed by an after meeting.

10. All the Christians in a community should be set to work.

11. Tracts, books, and other kinds of good religious literature should be generously distributed in times of special interest.

"O Lord, revive thy work, in the midst of the years make known: in wrath remember mercy."

PRESENT-DAY DIFFICULTIES IN REVIVAL WORK AND HOW TO MEET THEM

REV. MYRON W. HAYNES, D.D.

For ages certain diseases prevailed, of which men died by the thousands. At the same time there were remedies for these diseases stored up in plants of the field, but men did not know how to extract and use them. After years of study the discovery was made. Physicians knew just how much and how often to prescribe. Were it possible that the human organism should gradually change and the physician not be quite conscious of it, and the remedies once so potent fail in their work, he would be surprised, perplexed, baffled. He would think they had lost their power and conclude to seek a new remedy. Possibly all that would be needed would be to apply the same remedy, but in different proportions and with slightly different combinations. It is just possible that the world of commerce, art, education, social life, politics, economic thought, has so changed that the old, potent and blessed remedy needs to be applied differently from the past and we have not quite learned how. We are confident that the gospel is the power of God unto salvation as it ever has been, and if fewer souls are being saved than in former days it must be in a lack of or an unwise application. The soul's need is just as great. God's love and mercy are just as boundless.

We admit a difficulty, a dearth, spiritual deserts, a deadly chill, paralysis, coma, anæsthesia. At the same time there are inexpressible yearnings in the hearts of

God's ministry for a spiritual awakening. What is the difficulty and what the remedy?

THE BATTLE-GROUND OF THEOLOGIES

May it not be possible that the pastors themselves have been diverted from their most important work? Have we not likewise been in a disturbed state of mind unfavorable to large results in soul winning? The last quarter of a century has been one in which the battle of theological polemics has raged fiercely. No thoughtful pastor has been an idle spectator. Some, fancying they saw grave defects in the old views, and receiving visions of larger truth, have challenged the traditions of the elders, spurned the faith of the fathers and denied the authority of the Scriptures.

Others have felt called upon to defend the ancient faith, to bulwark the Bible, and with troubled faces and throbbing hearts have entered the pulpit to contend for the faith rather than to dispense the gospel. Neither the bold challenger of God's word nor its defender is quite ready for evangelistic work. It needs a quiet assurance, a faith which is neither disturbed nor assailed, a single and singular purpose, a profound peace, to do well the work of an evangelist.

During the march of creation thousands of beautiful crystals have been formed, though no crystal was formed while the great molten sea was surging beneath the mighty forces of nature, but when the liquid mass ceased to throb and universal calm spread over the chaotic world, then by the laws of affinity and deposition the emerald, the ruby, the sapphire, the topaz, were found in their matrices, where they have slept for ages—brilliant records of earth's first peaceful morning, eternal poems of the

voiceless rocks. Seasons of theological contention are not productive of the fairest gems of Christianity. If, however, the storm which has raged about our Bible has cleared the atmosphere, if we have clearer views of God and the Christ, if we have more correct views of the norm, the essence of the Holy Scriptures, if we have more accurately conceived the relations between God and man, perhaps we may be at the dawn of a peaceful day when all that is best in Christianity shall take beautiful form and we shall win many priceless souls to our Lord.

THE CARES OF THE WORLD

It may be that we have become too deeply merged in the world. I should be slow to suggest that God's ministers were not consecrated to his work. Each heart knows its own consecration or lack of it. We should not be conformed to the world, but I can see where there is danger of such conformity. When the pastor is, in fact, if not in name, the comptroller of the treasury, when he is the heart of the executive committee, the building committee, the pew committee and a dozen others; when he has to give a lift to every enterprise of a temporal and semi-worldly nature, it is no wonder that the tenderness and sweetness of his life is somewhat obscured.

The winner of souls must be in the world, but not of it. Who is sufficient for these things?

THE GOSPEL OF BOOK AND THE GOSPEL OF MAN

It is possible that we have depended too much on the gospel of the book and too little on the gospel of the man. God forbid that I should detract one jot or tittle from the sacredness and authority of the book. I love it and believe it. Still I can see where we may err in depending

entirely upon pressing the doctrines taught in the book. The cry has been, "Preach the gospel and men will be saved." The fact is, men have preached all phases of the gospel and few have been saved. It will not do to assert that all we need is a more loyal adherence to the doctrines of the book. All *that* is needed, and something else with it. Once all you had to do was to build a house of worship, an expression of purpose to publicly worship God. The sexton rang the bell at stated times. That was the only invitation needed or expected by the community. They filled the house, believed all the preacher said, went their various ways and lived their various lives.

The church and bell are not enough now. If they are not supplemented and re-enforced the church is empty and the bell rusts in the tower. Living souls must touch living needs. Conscious strength must touch unconscious weakness. The living epistles must stand forth to be read, believed in and loved of all men. Men do not love the Bible as they once loved it, nor believe it as implicitly as they once believed it. You and I may love it better and believe it more profoundly, but the masses do not. Their faith in it is shaken. Attacks upon it are no more violent or subtle than a century ago, but the rapid and universal transmission of intelligence has carried the news to all classes. Everybody now knows that the doctors disagree, and they know not what to believe. Preach the Bible and all its mighty truths. Let those truths possess your very souls or you will be pigmies where giants alone may hope to succeed, but remember men will not accept the Bible. They will accept the embodiment of those great truths and principles in you. Men will doubt the Bible in these days, but they will never doubt the man who will shed his blood, breathe out his life, lay his all on

the altar of humanity's great need. Men will turn away from the book, but they will instinctively and forever turn toward the man of the book, who appeals to their soul's deepest longings.

I am inclined to think that the day of salvation in the bulk—en masse—pentecostal thousands, etc., is past or passing. Great, sweeping revivals were the order of the past. God wanted it that way. The people worked to that end. The whirlwind of power rushed through vast assemblies. The conviction of divine presence brooded over whole communities. All this is changed. I think God wants us to learn a better way. Out of the experiences of the past something nearer the ideal should be evolved. Certain writers base revivals of religion upon the principle known in scientific terms as "susceptibility to suggestion." There may be something in it. It may be God wants these principles relegated to manifestations in the realms of emotion, hypnotism, mesmerism or some other field of psychology where manias, even religious, have a proper place, and that the regeneration of men shall take place in a softer, sweeter atmosphere, and on a nobler, grander basis.

I am not sure that we want any more revivals of the ancient type. Most of those members who so sorely try the heart of the pastor by their frivolous and inconsistent lives were swept into the church during great revivals. What we want is a steady, constant work of grace.

Of course when a soul is really in the presence of God, wrestling with immortal destinies, the question of how it got there is comparatively insignificant; but until the soul does face God, the dignity and value of method is properly and wisely considered. What, then, do I mean by the gospel of the man? I mean that no longer is truth

expounded, sufficient. It must be expressed and vivified. I mean that no longer is it sufficient for the minister, in pathetic language, to depict the tragedy on the cross. He must ascend the cross and himself become tragedy. It is not enough to face men in general and discover truth in general. He must sit down with the individual, make a specific plea and specificially apply the truth. Souls are not gathered by scores, but singly, where soul meets soul in the presence of the Redeemer. The field seems narrowed, but more intensive. The Christian—God in the man—must meet the worldling; the man before his idol god, and there the battle must be fought. The Bible thus becomes not so much a catapult to break men in pieces and shoot arrows into his soul as food to nourish and develop him. It does not prove a voltaic battery to cause the dead to convulsively twitch, but a never-failing guide to those who live, a source of nourishment to the one made alive in Christ Jesus. I would not like to say that the Bible has less power on the unconverted than once, even though the masses believe it less, but that its power is a transmuted one. Its power appears in the man who has fed upon it and been nourished by it—the Christ-man, the man who has eaten the book, and it lives in his every movement and thought.

THE SOUL'S REAL DANGER

I have stated the question thus far rather negatively. There certainly is a positive side. There is no "perhaps" about what is to follow. We must faithfully present the gravity, the solemnity, the sternness of the situation. The soul must be made to feel its danger. I say danger. No other term is admissible. If there is no danger, salvation is a misnomer. We may shrink from this task and

desire to relieve the harshness of the truth, but flowers at a funeral do not conceal the fact of death, nor do rosy words alter the awful reality of sin. We may be prone to make a distinction between sinners, but if we do where are we taught any just method of discrimination? "All have sinned and come short of the glory of God," and all must be treated as lost else Christ came to only a class and not to all, for he "Came to seek and save that which was lost." If men feel no need of a Saviour how shall they be led to a Saviour? The great doctrines of sin and reprobation have been suppressed in many a pulpit for the last quarter of a century, and we have reared a race of men and women who do not know or believe they are sinners. No wonder we cannot win them. The very first thing to do is to teach men they are sinners, not little sinners, nor partial sinners, nor favored sinners, nor equivocal sinners, but lost sinners. Tell them softly, lovingly, kindly, as you will, but tell them. Tell them without a quaver or semi-quaver of doubt. Tell them so that they will face the awful truth and their souls be started into action. If we all tell them they will believe it. If I tell them and you do not they will prefer to believe you. Conviction of sin is not of very common occurrence these days. Many a man has fine ideals, lofty aspirations, strong desires to do better, but he is not convicted of sin and the need of a Saviour! He fancies that he will gradually grow into something better. He has not yet learned that trimming a tree does not change its fundamental and vital character, nor that improving the natural man does not develop a Christian.

THE MELTING POWER OF LOVE

There must be a deep and genuine love for souls. It is not enough to honor and love our profession, we must

love men. Not enough to be thoroughly trained in the schools, we must deeply and tenderly love men. Not enough to be golden-mouthed and silver-tongued, we must first, last and all the time love men. Love never faileth. Eloquent tongues have failed. Brilliant prophecies have come to naught. Profound knowledge has limped away from a soul humiliated and vanquished. Shrewd schemes, plausible methods, elaborate plans, have all gone to the wall. Hundreds of ministers have made but little real headway, and their regrets at the same are sincere and pitiful, but I do not believe any man who loves God better than man and loves every other man better than himself ever made a failure.

Love never faileth. It is determined to succeed. It gives, suffers, endures, pleads, until it is victor. Nothing can withstand the heat of the sun. See that vast iceberg. Great vessels may crash into it only to be crushed like eggshells. Hurl cannon balls upon that moving ice palace and they only rebound and fall with a dull splash into the sea. Dynamics will not work. The iceberg still stands crystal king of the emerald waters. But as it slowly drifts to warmer climes where the sun can smile direct upon it it rapidly melts and soon disappears from sight. Every stubborn soul can be melted by love, and when the stern, solemn truths of God's word are spoken they should be accompanied with a love that is matchless, boundless, endless. No man can win souls through his splendid genius, his fine training, his large experience, unless he loves men with a quenchless passion.

When Jesus saw the 5,000 men weak and famished he had compassion on them. They were the type of all

hunger and all poverty for all ages, and that compassion lives to-day. When he met the leper, type of sin in its most loathsome forms, he had compassion on him, and that compassion lives to-day for all sinners. When the dumb demoniacs came to him, type of all passion-swept, demon-possessed mortals, his compassion burned for them and its holy fires have never gone out. When the widow's only son lay on the bier and beside it stood the poor mother, whose crushed heart was a type of all sorrow and heartache, Jesus' great heart was filled with compassion for her, and that compassion belongs to every sorrowing heart to-day. The two blind men, type of all helpless doubt and honest skepticism, elicited the compassion of the Son of God, and he is still compassionate, ready to open the eyes of the spiritually blind. Finally, when in prayer on the mountain top—as it were in the very Holy of Holies—he saw the disciples on the stormy lake "toiling hard in rowing." With blistered hands and beating hearts they faced the angry billows, type of all Christendom with its inner struggles, its buffetings, its fightings without and within, its piteous cry for disenthrallment from the flesh, its stretching forward and rising upward to grasp the crown of purity and peace. Jesus saw them and had compassion. Even prayer was not so sacred as the burdens and trials of his loved ones, and he came to their rescue.

What is compassion? It is a kindred passion, a fellow-feeling, a putting of ourselves in the other's place, a bearing of the burden and suffering, the sorrows, of our fellow men. When the mother holds the bruised and mangled hand of her child every groan of pain brings a responsive heartache to her, a heartache that cannot be relieved till the groans and pain of her child cease. This is compassion. Brethren, when we have compassion for men

in all their doubts, in all their sorrows and heartaches, in all their poverty and sin, so bearing their burdens that no relief comes to us till they are relieved, we have the spirit of Christ and must become soul winners.

THE REVIVAL WE NEED

REV. R. N. MC KAIG, D.D.

This century has furnished the world with arts, ships, railroads, halls, colleges, schools, hospitals, homes, food, clothing, and books; so that, for our physical, social, and intellectual life, nothing seems to be wanting. One thing is greatly needed among clerks and merchants, among men of labor, and men of capital; it is needed in the halls of learning among the students, and among the professors, in the pews, and in the pulpits—and that is the New Testament type of character; more conscience, and more righteousnes by faith.

The way to supply this need is to have a deep and widespread revival of religion.

This country needs a revival of quality and quantity, better likenesses of Jesus and more of them, in all the social and business channels of life. Transferring men from the outside to the inside of our denominations, and then shouting over our increase is not the thing that is needed; for unless the sins are pardoned and the polluted hearts are cleansed and wrong living changed to right living, the transfer should be the other way. Two things will bring the revival needed:

1. The church of God, ministers and laymen, must repent and pray and fast, confess, and search the heart, turn away from everything displeasing to God.

The message of Christ to five out of the seven churches of Asia was: "Repent!" "Repent!" "Repent!" "Repent!" "Repent!" That means for us to put away the sins that weigh upon our consciences, and vitiate our

power of service. That means to put off all our tempers, and habits that kill our prayers, and stop the channels of the Holy Spirit, and quit lying to God in our prayers.

All the tabernacles and advertisements and organizing of choirs to secure fame and glory—for the head manager; all the crowds and all the evangelists and all the oratory of Christendom cannot take the place of this repentance on the part of the church. "If my people which are called by my name shall humble themselves, and pray and seek my face, and turn from their wicked ways, then will I hear from heaven, and forgive their sin and heal their land."

2. We must receive the Holy Ghost, not as a formulated statement of theology, but as an indwelling personality. Our God is too far off—away back in history, or away up "on high," "in heaven," "inhabiting eternity."

We must here and now acknowledge and receive the Holy Ghost—the official successor and administrator on the estate of Jesus Christ—and when he is come unto us he will convict the world of sin, of righteousness, and judgment, and then we will have a pentecostal revival that will not be an April shower, but a regular equinoctial rain. Hallelujah!

REVIVALS THAT WIN AND WEAR

REV. C. P. DYCHE, D.D.

The plainest theme extant. A revival is the result of concerted action, God and man participating; and when so promoted, will win and wear. Without measure it will gather as it goes, and hold what it gathers. A failure to comprehend the divine purpose, so as to advance in harmony with the divine plan, will result in disappointment. God is ready and willing always to corroborate, but man is tardy and unstable, obscuring often by inventions purely his own the object at which he is supposed to aim.

Even in nature, what God would hasten man may retard. From the beginning God provided electricity for the telephone, but man was slow to construct the battery and stretch the wire. If a message cannot be transmitted, the failure is with the adjustment under man's control. Every contribution to a successful revival on God's part is in waiting for the agreement of human concomitants.

Gideon joined hands with God, and promoted a revival by blowing a trumpet. When Elijah, for a brief period, let go of God, then it was that Jezebel neutralized one of the greatest revivals of Old Testament times. Jesus, without assistance, could have brought Lazarus from the closed grave, but he would not. The stone must be rolled away by helping hands. Revivals that win and wear are hindered by obstacles which men, if willing, might displace.

God's word is effectual. His Spirit is present; his grace abounds. Let the church take her place, leaving

God in his place, and a revival will be forthcoming—nothing can hinder

The Scriptures, which say, "If I regard iniquity in my heart, the Lord will not hear me," say also, "Woe to them that justify the wicked for reward." When we call God to witness the church on her knees, praying for a revival, let us remember that he sees her men at the polls, voting to legalize the liquor traffic. Will the church never hear God pleading with her, saying, "Oh, do not this abominable thing which I hate."

On the field of Gettysburg the guide will point to a valley which, after the carnage, was literally covered with the dead. Of course, it could not have been otherwise. Men cannot live in open fields that are being plowed by missiles from many thousand guns. No more can Christian converts exist in cities and towns where the streets are raked from end to end by the batteries of the saloon; where sharpshooters are posted to pick off the boys and girls the moment they show their faces outside the home. How can the church hope for revival while feebly opposing this enemy of God and righteousness?

When the church is willing to exhibit, in sight of earth and heaven, a clean heart, a clean life, and a clean vote, she shall ask, and there will be given her, beyond all expectation, revivals that will win and wear.

REVIVALS AND THE MINISTRY

REV. H. C. FISH, D.D.

It is not the getting of men for the ministry that is the question now. Nor is it, "How can we secure learned, able, eloquent, polished, educated men?" These may be needful matters; but they are of the second grade. They are not essentials; they are not indispensable. The question now is, "How may we secure men full of the Holy Ghost and of faith?" How shall we bring forward a great army of soul-savers? How is it with us who are the ministers of Jesus Christ?

1. Do we know a prayerfulness like that of Luther, who once said, "I have so much business to do to-day that I shall not be able to get through it with less than three hours' prayer." It is John Angel James who said, "We are weak in the pulpit because weak in the closet." Edward Payson thus writes to a brother minister: "Prayer is the first thing, the second thing, and the third thing necessary for a minister, especially if he have revivals. Pray, then, my dear brother, pray, pray, pray."

2. Do we know a tireless industry like that of Whitefield, who, true to the symbol on his seal, a winged heart and the inscription "*Astra Petimus*" (We seek the stars), preached 18,000 sermons in his 34 years's ministry, over ten per week; or like that of Wesley, who preached 42,400—over fifteen per week—in the 53 years of his ministry?

3. Do we know an engrossment in the Master's business like that of Brainard, who could say of himself, on more than one occasion, "I cared not where, or how I lived, or

what hardships I went through, so I could but gain souls to Christ. While I was asleep I dreamed of these things; and when I awaked, the first thing I thought of was this great work."

4. Do we know a travail of soul for the ungodly like that of Paul, who could affirm, "I say the truth in Christ, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart; for I could wish that myself were accursed from Christ, for my brethren, my kinsmen according to the flesh."

5. Do we know a singleness of purpose like that to which the sainted Brown, of Haddington, exhorted his sons?—"O labor, labor, to win souls to Christ!" Can we satisfactorily answer the question, "Is this my aim in every sermon I preach, in every visit I pay? Is it under the influence of this feeling that I continually live and walk and speak? Is it for this I pray and toil and fast and weep? Is it for this that I exist?"

PREACHING TO WIN SOULS

REV. THEODORE L. CUYLER, D.D.

"How far do your chief American preachers aim at the conversion of souls?" This question, once addressed to me by that master-workman, Charles H. Spurgeon, is pertinent yet; it showed his estimate of the highest purpose of the Christian ministry. Certainly, the chief aim of our Divine Master was to seek and to save the lost; his first text of which we read was the word "repent!" To win souls to Jesus Christ by the aid of the Holy Spirit was the main purpose of the apostles. Paul struck the keynote when he declared that he was determined to know nothing but Jesus Christ and him crucified; and he ceased not to warn sinners night and day with tears. The great Reformation in the sixteenth century was far more than a protest against prevailing errors; it was a direct bringing of souls to the Lord Jesus Christ. When a spiritual famine prevailed in Great Britain, the Wesleys and Whitefields rose at once to the demand of the times; they addressed their fellow-countrymen as exposed to the "wrath to come," and their one aim was to lead souls to the only Saviour. Out of these wise labors grew the mighty Methodist church, with its world-wide labors and philanthropies.

The question which my beloved British brother addressed to me is pertinent to every minister of the gospel: "How far do you aim mainly at the conversion of souls?" No minister is likely to succeed in what he undertakes with only half a heart; certainly he can never do what he never even attempts to do. If your whole heart is not bent on the

glorious work of converting sinners by the help of God, you will never accomplish it. You may produce many able discourses, freighted with valuable thought; you may wax eloquent over social evils and plead for reformatory measures and philanthropies; you may say many good things, and true things and helpful things; but if you stop short of leading immortal souls to Christ, your ministry in one vital point will be a failure. There is much talk about "saving the masses"; but people are not saved in the mass; they must be reached and persuaded Christward one by one. Men may go to perdition by the regiment; they must be led to Jesus individually. A single soul was audience enough for the Master at the well of Sychar, and in the "inquiry-room" of Nicodemus.

Aim, therefore, to make your preaching pointed and individualizing. You are not to be a pulpit scold; but you may so present God's truth pungently and lovingly that every unconverted person in your audience may be made to feel "that means me." "Thou art the man," sent David's arrow into Nathan's heart. Pray God to help you love every sinner before you so fervently that you will tell him plainly that if he does not repent of his sins and accept and obey Jesus Christ, he will be lost forever! Don't be afraid of the word "Hell" any more than of the word "Heaven." The too common assertion that the faithful, tender and solemn presentation of the divinely revealed retributions of sin is an attempt to "scare people into religion" is utterly preposterous. As the ambassadors of Jesus Christ it is our bounden duty to "declare the whole counsel of God," and we have no right to conceal or to belittle any great revealed truth. If Noah had not been "moved with fear" of a predicted deluge, he never would have prepared an ark for saving

himself and his household. It is a criminal cruelty to conceal from the transgressors of God's law and of God's love that the "wages of sin is death."

There is much truth in Mr. Gladstone's weighty declaration that "the decay of the sense of sin against God is one of the most serious portents of these days." Preach, therefore, my brother, most plainly and lovingly the guilt and the doom of sin, and pray that every impenitent soul before you may be convicted by the Holy Spirit. Nobody is likely to flee to the Lord Jesus Christ until he or she feels the need of him. Deep convictions of sin usually produce deep conversions; shallow convictions produce shallow conversions and half-way Christians. Go down to the roots. When you have made a sinner see himself, then point him to the all-sufficient Redeemer, whose atoning blood cleanseth from all sin. This was Peter's style of preaching at the time of Pentecost, when three thousand souls were convicted and converted in a single day. When you are preaching repentance you cannot be too pungent; when you are offering salvation through the Lord Jesus you cannot be too winsome and beseeching.

It goes without saying that only a part of your soul-winning is likely to be done in the pulpit. Much of it is to be done by personal interviews. Seize opportunities. Keep your doors open to all who desire to converse with you. Pastoral visitation (which is going too much out of fashion) will give you opportunity to discover those who are anxious about their soul's welfare, and you will rejoice to converse with them, and to urge an immediate acceptance of Christ. Once, when during my afternoon visits I discovered three or four inquirers, I summoned my church officers, and special services were appointed every evening. They resulted in the conversion of nearly

an hundred persons. Watch for the presence of the Holy Spirit! Listen for the first drops of the blessing; and then gird yourself for the happy work. There is no ecstasy this side of heaven comparable to that of winning souls to a new life and to the life everlasting. "It is my heaven on earth," said Samuel Rutherford, "to spend my days in gathering in some souls to Christ."

THE LAITY AS HELPERS IN REVIVALS

REV. W. H. WASHINGER

When a great conflagration occurs in a city, it usually begins with one house. As it burns, the sparks and cinders from it, rising into the air, fall on other buildings, kindling them into a flame. Thus the fire spreads from house to house, until there is a great conflagration, and, sometimes, whole towns and cities fall by the devouring element. Thus, in a different sense, began a fire in New York City, in 1857. A single man was pressed in spirit over the great moral desolation in that great city. He began to pray for the people. He was a lay missionary, not a minister of the gospel. He conceived the idea of holding a noonday prayer-meeting for business men. He advertised it for the next day. The time came, and this man was alone praying for a half-hour for the conversion of the city. Then one man strolled in, and then another, until six, all told, made up that first prayer-meeting.

The next day, it was more largely attended, and an increased interest was manifested. Soon the room was too small to hold the crowds which came to pray for sinners. The Lord was present in power. A story of the old North Dutch Church was thrown open. Shortly, the third story, all the house, was filled with praying people. Then other churches took it up, and organized daily prayer-meetings. They spread from church to church, until every evangelical church in the city was revived. Thousands upon thousands of souls were converted.

Then it spread to neighboring cities, and the smaller

places caught the spirit, and took up the work, until nearly every town and city in the United States was revived. Then the news crossed the ocean, and the good work began among the nations of the Old World.

Thus hundreds of thousands were brought to Christ by this instrumentality. All this was brought about, so far as human means are concerned, by a representative of the laity. He prayed to God to grant his Holy Spirit, and it was given in answer to prayer; and thereupon thousands were converted unto the Lord.

I cite this instance to show that, while all the members of the laity may not be able to thus begin a revival, all may be helpers in the revival, having a leader in the faithful minister of the gospel.

Naturally, we ask, How may the laity help in revivals? I answer:

1. By importunate prayer. The laity must wrestle with God daily, that the word preached and taught and sung may reach the hearts of the unsaved and touch the cord that vibrates, and they be won to Christ. The Lord is faithful to his promises. He has promised, under certain circumstances, to send his Spirit to convict and convert men. Now, comply with these terms, and the blessing of God is as certain as if it were in your hands.

2. By personal work. Some one has said, "No man has ever been brought to the Saviour who was not first addressed personally on his soul's interest." I cannot substantiate this statement, yet it may be true. One thing I know, and I can speak from a rich and fruitful experience, that a standing face to face with the unsaved soul, and the preaching of Jesus from the heart to the heart, will effectually give the gospel to the unreached—the unsaved.

With an humble room for their auditorium, and a poor unbeliever as their only audience, with the pendulum of eternity swinging to and fro in their anxious hearts, the laity can preach and preach, plead and point to Christ till shouts break forth in heaven, till angels clap their hands, for another soul is born into the kingdom.

3. By a judicious use of religious tracts. In the economy of God's grace, I believe religious tracts, liberally and judiciously distributed, are destined to prove a very potent factor in reaching the unsaved. The laity may be helpers in the revival in this way. Get only the best tracts—those fullest of Christ and his love for the lost sinner. The laity can scatter these tracts wherever they work—in the home, in the shop, in the bank, in the store, everywhere. Then, they must follow up this work with prayer and a faith that God will give them those whose souls they seek as golden sheaves to lay at his feet. Let us always remember that only the gospel is the "power of God unto salvation."

4. The laity may be helpers in revival by coöperating in other ways with the pastor—the under-shepherd. He is in closer touch with the Lord and with the work than any other human being can possibly be, if he be a man of God and under the direction and guidance of the Spirit. When the laity are helpers in the revival, as indicated above, every pastor called of God can direct his own evangelistic services. If the coöperation given the modern evangelist were given the average pastor, he could reach as many unsaved, with better results.

All men will not receive this gospel, but when, with prayers and tears, we offer it to them, and they receive it not, we shall be free.

May God grant that the laity in the church may be

helpers in all revivals, and may their labors, with that of the pastors, redound to the edification of the saints, to the salvation of the unsaved, and to the glory of the matchless name of Him whose we are and whom we serve.

INTER-CHURCH EVANGELISM

REV. J. W. WEDDELL, D.D.

I believe in it with all my heart. One pastor helping another in time of special effort, and his people in the general interest of souls gladly releasing him for such campaigning for the kingdom. God's work it is.

I lay down with some confidence five principles of normal and right evangelism.

1. Soul-seeking and soul-saving is a true and proper part of local church work. Some speak of an evangelistic church as if it were of a peculiar sort. Every true church is evangelistic—that is its paramount aim and mission. Or perhaps you are thinking of the stately cathedral across the water, where an American a little thoughtlessly said: "Do you have many conversions here?" You recall the answer of the warden, brows lifted high, "Why, man, this is no Wesleyan chapel!" What was it? a pile of stones, that was all. A true church is for soul winning and soul culture. That surely.

2. The evangelistic pastor is not a *rara avis*, to be regarded as an exception to the rule. The pastor, by virtue of his ordination and office, is set for the winning of souls. This pastor was born with it in his blood. Brought up and taught under a father in the ministry whose meat and drink it was to seek and save the lost, he never knew anything better to do, scarcely anything else. No credit for it; no apologies for it. It was one of another ilk who, being approached by a convicted hearer at the close of a melting sermon, a quite unusual

thing, begged the man's pardon, explaining that being very busy he had read one of John Wesley's sermons instead of his own, and that he was very sorry if it had been the occasion of making his auditor uncomfortable. God help us always to preach and live for souls. Else how are men to be saved?

3. Revivals come to a prepared and expectant people. Pray for souls and look for souls, and you may have them, not otherwise. "What would you do," Haslam, of England, asked in a certain church where he was preaching, "if some one cried out in the congregation, 'What must I do to be saved?'" "O," said his interlocutor, "we don't have any of that here; we'd call in the police." Thank God, we have few preachers of this sort hereabouts. The Lord give us more of the other sort, believing in revivals, hoping and praying for revivals, working for and in revivals.

4. The secret of success in such work is surrender to God; yield and wield, give and get. The church or pastor that takes God's way, like Jacob, meets God's angels on the way. For, you remember, it was when Jacob, as the Douay version graphically puts it, had power with God that he had power with men, and prevailed. God's will is graciously to save; get into God's will and know the power of his salvation, both for yourself and for others.

5. To have seal of souls, one must have zeal of souls. After all in the ministry we get what we are after. Is it honors some seek? Verily they have their reward. But is it souls? Ah, you may have them, too, rich reward here and richer still up in the yonderland, as Parker calls it.

Now, when pastors and peoples are of this mind and temper, there is no reason why they should not be able to

help each other and see rich trophies of divine grace given from time to time. The writer has been engaged in a bit of it, give and take, and would jot down here a note or two of recent inter-church or inter-pastoral revivalism. The first thing is prayer. It is of utmost importance that the church be knit together in the bonds of supplication. In meetings lately held, and not unfruitful, almost an entire month, prior to the protracted services in which a neighbor pastor assisted the local minister, was given to cottage prayer meetings in various parts of the parish.

Lay help is essential. That is, mobilize and enlist all the church. Let the meetings be called in the name of the laymen; if possible, get their definite agreement. The best local awakening the writer ever knew was in response to a call to the community signed "twenty laymen of the church and congregation." Bring out the young people. Give all a part.

Let there be much testimony. Let the sermon be brief, with much of song to introduce it. Then give a good half-hour to individual echo of the sermon or message. There is infinite variety in this.

From the notebook in hand here are seven or eight different records of after meetings: (1) Testimony meeting. Who has been helped? (2) Consecration meeting. Who will give himself anew to the work? (3) Inquiry meeting. Put offhand and pertinent queries to the companion pastor on the simple plan of salvation, and then cast the net. (4) Overcomer's meeting. Who is out and out for Christ? (5) Witness meeting State a great truth of Scripture and get seven or more witnesses to it; then another, and another. It is wonderful how it helps. (6) Request meeting. Who wants help? Who has a friend out of Christ? (7) Praise meeting. What

have you to thank God for? (8) Memorial or birthday meeting. When were you converted?

Of course, the opportunity to take a stand for Christ will always in some way be given. As for the use of cards, they may be employed or not. Is there anything better, however, in such case, than a perfectly blank card, on which the members of the inquiry class, or congregation, may write just what they may or will? "I am a Christian," "I want to be a Christian" or "Pray for me."

God bless the earnest endeavors in the regular lines of local church revival and give us all, everywhere, a mind to work for souls.

TO THE SOUL-WINNERS

REV. JOHNSTON MYERS, D.D.

The first work of the church and the Christian is salvation. It held a supreme place in the life of Jesus. The whole purpose of his ministry is summed up in his own words, "The Son of Man is come to seek and to save that which is lost." So great was Paul's estimate of the work of saving his fellow men that he was willing to become all things or even a castaway if by any means he might save some. It is unfortunate when a church or a minister places the work of training, educating or developing above the work of soul winning. The exact reverse of present conditions would be found if the church were doing the Saviour's will. Salvation would be the regular service and the development of the church the special service.

This word is as difficult as it is important. It is far easier to teach and to train Christians than it is to win the lost. There is no embarrassment about presenting Christ to those who already love him. It requires a higher life and a greater consecration to bring him to the attention of unbelieving, rebellious souls. This may be one reason why so many Christians have chosen easier lines of activity. It may account for the fact that few men in the ministry are absorbed by the work of salvation. No thoughtful Christian can fail to see the need of the whole body of Christians centering its efforts at the present time upon the more difficult task of soul winning. Startled by the present condition of the church, Christian workers the world over are turning their thoughts in this

direction. Some suggestions may help those who are entering upon this work.

THE APPROACH TO A SOUL

There is no step which requires so much tact, courage and persistence as the successful approach to a lost soul. Some months ago a man walked in his sleep along the cornice of a building sixty feet from the ground. To speak to him might have been his destruction. Stealthily and softly the officer crept along the roof and threw a rope around the man before a word was uttered. Those persons who attempt to rescue a drowning man use the greatest caution lest both be lost. Pray earnestly for the one you are striving to reach. Go with love for him and for Christ. Tell him your longing. Tell him with trembling voice and tearful eye if need be. Few will resist such an appeal. Speak from the pulpit and in the Sunday-school class as a dying man who may be speaking for the last time. Let him read your anxiety in your manner and tone.

THE EQUIPMENT

A man may teach a Sunday-school class or preach acceptably to Christians without the presence of the Holy Spirit. To the soul winner the Spirit's power is a necessity. It is necessary to his own courage. Before preaching a sermon or having a personal conversation with the lost, pray for and receive the Holy Spirit. There need be no days of preparation or hours of waiting. Instantly the Father is willing to give "this good gift." There must be a clear view of Christ and his redemptive work. This includes a personal experience with Jesus. Any one can repeat Bible verses, and often they fall without effect. The soul who has had personal relation with Jesus by

prayer and fellowship invariably impresses others. There is something in the tone and manner which tells them he has been with Jesus. These two essentials must be accompanied by an unselfish heart. A man may have a knowledge of the Bible and be thoroughly unfitted by his inconsistent life. People will listen to those whom they love and honor. The slightest intimation that we are striving for salvation to build up our church or our own reputation destroys our power. As in other departments of life there should be the determined strenuous spirit. The soul winner must be prepared to be turned aside, sneered at and ignored. He must, however, keep to his task and save at all hazards. The rescuer is never turned back because the drowning man resists him or the man in the burning building is indifferent. The spirit of John Knox must be that of the successful soul winner—"Give me souls or I die."

WHAT CONSTITUTES SALVATION

There is great confusion in the Christian world as to what constitutes salvation. The man whose business it is to win souls must be able to answer the question briefly, definitely, positively. Sorrow for sin and a consent to the doctrines of the Bible will follow, but these are not necessary to salvation. One simple fact is all we have a right to know. Do you believe on the Lord Jesus Christ as your Saviour? The man who can say in answer to that question honestly, "I do," is a saved man. When he will feel sorrow for sin and how much sorrow he will feel; what views he will have of various Scripture truths; what church he will join, are after considerations. The simple belief in Jesus as Saviour is the first step. How easy it is because of that redemption wrought out on Calvary to tell

a soul what to do to be saved. No struggle is necessary. No display of feeling is required. Teacher, pastor, ask no more at the beginning. Do you believe? I do. Salvation is accomplished.

THE RESULT SECURED

Kneel in prayer at once after this simple acceptance and with the saved one thank God for his salvation. Tell him that he now bears a new name—Christ's name. New responsibilities now rest upon him. Follow him with the tenderness and love which a mother bestows upon the new-born babe. Introduce him quickly into the new life. Those who have most wonderful experiences at the beginning are frequently least satisfactory in their Christian lives. Do not require unreasonable things from a timid, sensitive beginner. Urge him to confess his salvation first to nearest friends and then to the church. Baptism should follow as quickly as possible. In that ordinance the vow is sealed. Inspire the young Christian with a thought of winning another soul at once. Thus the circle will widen and the number multiply rapidly.

Let us cease to be merely builders of churches, lecturers or even Christian teachers. Let others do these easier tasks. Who will be aroused now and join the braver, more heroic company of soul-winners?

SOUL-WINNING

REV. W. A. WALDO, PH.D.

Solomon said, "He that winneth souls is wise." This expression is one of the "Diamond gems of inspiration," having for the theme the salvation of humanity.

As man was instrumental in the ruin of the race, so shall he be in its salvation; the divine and the human co-operating in the glorious service. When a soul is born into the Kingdom of Christ, the first impulse of the renewed man is to strive to save others from the same destruction to which he was tending, and thus he prays:

> "O, strengthen me that while I stand
> Firm on a rock and strong in Thee
> I may stretch forth a loving hand
> To wrestlers with the troubled sea."

To win souls to Christ should be the greatest ambition of every child of God, and with untiring zeal should the highest preparation be sought. While many qualifications are desirable, some few are imperative in order to be a soul winner.

1. A certainty of one's own salvation. No one can teach another about salvation unless he has known it himself. It is not simply an experience of a good life that is necessary, but an experience of a personal relationship with God, secured through the atonement of Jesus Christ. Paul had no doubt about his salvation, and, therefore, we hear him say, here and there, through his epistles: "I am persuaded," "I know."

When Dr. Alexander was on his death bed, he sent for an old classmate to come and visit him. When he came

he requested him to quote one of the precious promises from the Bible. The one selected was: "I know in whom I have believed, etc." "No," said Dr. Alexander, that is not right, it is this way, "I know whom I have believed, etc." "I do not want even as much as that little word 'in' to come between me and my Lord." The Christian who possesses this intimate knowledge of Jesus, can easily impart it to others.

2. A consistent Godly life. Paul, in addressing the Christians at Corinth, said: "Ye are our epistles, known and read of all men." A bright youth was once asked: "Under whose preaching were you converted?" His reply was: "Nobody's; it was under my aunt's practicing that I was converted."

It was said of Fenelon that "no man could be in his presence two hours without desiring to be a Christian."

It was said of Arnot "that his preaching was good, his writing better, but his life best of all."

A life conformed to the life of Christ is a wonderful power in winning souls to God.

3. A spirit-filled life. A spiritual work calls for spiritual workmen. Christ requested His disciples to be baptized with the Holy Spirit and said: "Ye shall receive power, after that the Holy Ghost is come upon you, and ye shall be witnesses of mine both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost parts of the earth." Spirit-filled men have ever been men full of zeal and power. On the tomb of Basil is this remarkable sentence: "His words were thunder and his life, lightning."

Few men won more souls to Christ in his day than Richard Baxter. What was his secret? "He was filled with the Holy Spirit." His biographer said: "Baxter

would have set the world on fire while another was lighting a match." "He preached as though he should ne'er preach again, as a dying man to dying men." A touch of the dynamic energy of the Holy Spirit is what we require if we are to win souls to Christ and turn the channels of spirituality into the lives of men.

These qualifications are imperative and if possessed will render us powerful in being soul-winners faithful and true.

SUGGESTIONS FOR WORKERS

CHARLES H. YATMAN

The worst dead thing is a dead religious meeting. I beg of you if there is such in your neighborhood to do one of two things quickly—either bury it or resurrect it. The latter is by far the better, as resurrection means life, and life is of God. Leave out the question of *propriety* altogether; with good common sense, use any method that will stir the meeting to a real activity. Wayland says, "Propriety is the grave of power." In many places the service is *too* proper. God is not the author of confusion, neither "is he the God of the dead." I presume when the fulness of First Corinthians, fifteenth chapter, comes (that is the resurrection chapter of the Bible), there will be some holy disorder. A little now in some places would be effective.

1. Aim at *good* meetings rather than *great* meetings; for *converts* rather than *crowds;* for *daring* leaders rather than dazzling ones; for *results* rather than *reports;* for Mr. Sound-in-the-faith as your chief card, rather than Mr. Sounding-brass.

2. It is a mistake to read too much Scripture in a meeting. As a rule, a little well-given, and made very plain by exposition and illustration, and then aptly applied, will bring the best results. It is the way the Scriptures are read that gives them power or not. Any parrot prophet will be of little account with the divine message. The word must take hold of the reader and his life, as well as that the life of God must go in it, to make it tell.

3. Do not open your meetings all in the same way.

Have a variety to begin with, and close in like manner. It is the beginning and ending of services that are remembered longest. Too many meetings really open just as they are about to close, and some would be very powerful if closed just after opening.

4. Make a place in your plan of conducting the service where the people can be silent and can meditate, and with their hearts and minds worship God. As a rule, all meetings often worship with lip and ear, but to use these and neglect the other is not permanently beneficial. Not that the heart and mind do not join with the lips and ears in worship, but there are times when they alone should do the work.

Conviction of sin, so much needed and desired, is often produced by the Spirit, through a sharp word of reproof given an individual in private.

Do not always sing in the major key. Strike the minor; it has a weird way of getting at depths in human nature where other means fail.

5. Try this: Call to a private service the folk of the parish who could and ought to take part in meetings, with prayer and testimony, but who do not, or if they do are worse than useless. Then show them how to speak and pray in public, and make them practice then and there. Point out their mistakes. Spurgeon used often to call out his students, and, giving them a text, make them preach on it at once. It made them fine extemporaneous speakers. If colleges have debating societies to make "ready and effective" men, why should not the church be alive to the same advantages for its good?

6. There is no more helpful or popular service, or part of a service, than to pass to those present slips of paper and ask them to write "questions" on moral, ethical,

scriptural, spiritual, or practical themes, and handing them out of the collection basket, by which they have been gathered at the same time as the offerings, to some one with a good voice, who reads them, and the pastor or leader answers them at once. It is a blessedly helpful thing for both leader and listener. The leader need not be afraid. If he cannot answer, say so, or say, "I'll answer that next week," and then do so.

Build up the mid-week prayer-meeting. Get every Sunday-school teacher and official member into this service. Make it the nucleus of spiritual power and activity. Let the central thought of every meeting be the imperative need of a revival. "Visit from house to house," until every church member has been personally exhorted and, in so far as possible, individually pledged to give hearty coöperation. Tone up all departments of the church to the revival pitch, so that the transition from the *regular* to the *special* services will hardly be noticeable. Carry food and raiment into destitute homes and let the beneficiaries know it is done in the name of the Lord. Talk up the revival and pray down the revival power. R. B. WILLIAMS.

A mightily-aroused church! Fervent pleading! Unyielding faith! A thorough cleaning up of heart and life on the part of church members! A thorough canvass and house-to-house visitation on the part of church people with invitations and exhortations; and, if need be, with confessions and restitutions. A passion for souls that will not let us sleep nights; that prompts us to throw our arms around men and invite them to Jesus. In a word, a love that men cannot resist, and a faith that God cannot deny. JAMES HAMILTON.

The revival which God has promised will come when Christians quit robbing God. When they "bring all the tithes into the storehouse *that there may be meat in mine house.*" When that is done the church will not

have to resort to the unholy clap-trap methods of raising money to carry on God's work. He says: "Prove me now herewith." Let the church dare to rely on God's methods. "*Then* will I open the windows of heaven." Then will God have a chance to do something. Then will the Holy Spirit come on the church because it has obeyed. Then will Christians have that intoxicating enthusiasm for souls that Pentecost gave to the church.

SPENCER S. SULLIGER.

"Before the revival—what?" 1. A re-endowed minister baptized with the Holy Ghost. 2. The official board called together to *plan* and to *pray*. 3. A preparatory course of sermons, the law, and the gospel. 4. The faith of the people encouraged by account of extensive revivals. 5. The church called to secret prayer for a return of Pentecost; waiting, interceding, importuning. 6. A thorough canvass of the congregation, prayer in homes, shops visited. A. J. MERCHANT.

"Before the revival—what?" Take hold of God. Cling to him as did Jacob of old, saying: "I will not let thee go except thou bless me." This means firmness. Don't try, but do. Don't falter, but "stand fast." Don't whine, but pray. The "four big C's" is the road to a revival: Cleansing of the individual member and of the church. Consecration of self, time, and means. Covenant with God to do something—do your best. Claiming the promises of God now. S. M. DICK.

A good deal of plain, pungent preaching that probes the conscience, stirs the soul, and moves the will. A *revived* preacher can do it. Some cottage meetings. Ffteen minutes of prayer with official board just before the

sermon. A similar meeting with Sunday-school teachers after the session. A good deal of praying in pastoral visiting. Some sermons on the Holy Ghost. One or two on Joel 2: 15-17. When the church moves, sinners move. When the preacher moves, the church moves. Drop out firstly and move secondly and thirdly up and close with a fiery exhortation.

"Before the revival—what?" 1. *Examination;* and let it be most thorough. "Let a man examine himself." 2. *Consecration;* and let it be without reserve. "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy," etc. 3. *Concentration;* and let it be of all the forces. "And they stood every man in his place." 4. *Expectation;* believing the Word. "Prove me, if I will not open you the windows of heaven." 5. *Determination;* with no thought of defeat. "I will not let thee go except thou bless me."

VALOROUS F. BROWN.

"Before the revival—what?" 1. Revival spirit in the pastor's study and in the pulpit; from the pulpit to the pew; from the pew to the prayer-meeting. In the prayer-meeting, converted into working power; *i.e.*, a willingness on the part of the membership to *work* as well as *pray*. 2. Consecration for service, not simply for personal benefit, but more especially for the salvation of others. 3. Work. Seeking the lost, not waiting until they come of their own accord. Praying in the prayer-circle will not reach the unconverted—personal search must be made for them, even in places where we may dislike to go.

J. KERN.

"Before the revival—what?" 1. *On the part of the preacher:* (*a*) Setting himself apart. "This one thing

I do." (*b*) Preaching that emphasizes the responsibility of the church for the loss of souls. "Am I my brother's keeper?" Yea, verily. 2. *On the part of the people:* (*a*) "Clearing the deck for action." No social engagements; nothing tending to distract attention from the main thing. Harvest time is no time for farmers' vacations. (*b*) Pray for the preacher. Don't criticise, at least above breath. (*c*) Obey orders. S. A. MORSE.

"Before the revival—what?" All desiring a revival, with earnest prayer, yield themselves moment by moment to the Holy Ghost. Get the people on their knees together—if you can. Pastor and workers doing faithful visiting and holding conversations with the unconverted, not failing to "speak a gude word for Jesus Christ" where it is "in season." Warm, tender, but faithful preaching to convict and encourage the church. (Never mind Achan; let him rest in peace.) Get ready for *good* singing. Let the evenings during the meetings be set apart in advance; no socials, parties, clubs, lodges—not even choir-practice—to interfere. All students do heavy work in advance, so they can help. Let all work go when "the harvest" is on. But, above all, get the Holy Ghost! A true revival is born only of Him. L. T. GOUILD.

—*Epworth Herald.*

THE BURDEN OF SOULS

THE STANDARD

There is an old-fashioned phrase that one does not hear any too often in these days—"the burden of souls." In times past men of God have felt this burden roll upon them as they walked among the children of the world, scattered as sheep without a shepherd. They have entered into the experience of Ezekiel, the son of Buzi, when the word of the Lord came unto him concerning the solemn charge that was given to the shepherd of the people and the watchman of Israel. For neighbors and friends without God, for father or brother or child, they have labored long in prayer. At times of religious awakening in the community they have scarcely thought of anything else than this burden for the souls of men. Not content with a general recognition of responsibility, they have given themselves peculiarly to the seeking and rescuing of definite individuals from the power of sin. Intercessory prayer was a reality. In every household of the church at times the supreme subject of prayer was the salvation of individuals known to the suppliants. And associated with these seasons of special, unremitting prayer and personal effort there came waves of spiritual power that brought scores, hundreds, thousands into the kingdom of God.

Some are discussing the question whether the day of great revivals—mass movements in evangelism—is past; and, if it be past, what the cause of the change may be. Without discussing that important and interesting question, it is pertinent to point out that the spiritual experi-

ence answering to the phrase "burden of souls" is now rare among Christian people outside the ranks of the ministry. Where once it was normal and usual that the ordinary Christian man or woman of consistent life should desire actively and genuinely the early conversion of individuals known to them, and labor to that end, to-day this spirit is found only in an inner select body of disciples. Let the reader examine the membership roll of a church and set down such members as are known to him to labor and pray directly and sincerely for the conversion of sinners—such as believe the non-Christian to be in actual danger of moral and spiritual ruin and death, from which he must be rescued by a definite effort if he is ever to share the life of the kingdom. It is the reality that counts—not the phraseology in which persons clothe their real or their conventional sentiments.

Doubtless the phrases of the old earnestness for salvation are frequently heard in the prayer-meeting room. Doubtless the gospel songs of the Moody-Sankey epoch are still sung with fervor. But it is with a sinking of heart akin to despair that the conscientious pastor sometimes perceives that the soul has gone out of the words and the songs; that the men and women before him, comfortable in the assurance of their own salvation, are willing to leave to chance or to unknown spiritual forces the saving of their own friends, their Sunday-school pupils, their business associates, their kindred. When special meetings are called to labor for the conversion of the unsaved they easily drift into experience meetings, in which the Christians recount with mild pleasure their own spiritual privileges; while of direct appeal, of personal invitation, of prayer that expects abundant answer, there is none. It is in view of this condition that some of the leading

so-called evangelists of the recent past and the present have been devoting their public meetings to attempting to rouse Christian people, and thus indirectly to reach the unsaved. The attempt has only partially succeeded; in some communities it has undeniably failed. The lethargy of the people of God was too deep to be thus disturbed.

There is at the present time in our churches of the evangelical denominations no lack of desire for expansion. All of us want to see new members brought into the church. The most indifferent church member likes to be on hand when converts give their experience and when they are admitted to fellowship. Growth is the normal state of things, we realize; there must be new converts to take the places of the dead and the lapsed members. Further than this, there is a very considerable interest in what may be called, crudely enough, "social salvation"; for the spread of interest in spiritual things; for the quickening of unselfish impulses, the awakening of high moral ideals, the reformation of the depraved, the self-consecration of young lives to the service of mankind; for the abating of political and social evils, the bettering of the conditions of the poor and the wage-workers; for the leavening of society with the principles of the sermon on the mount.

In short, thousands of our very best people are enthusiastic for ideals and methods of social progress that are inherently Christian, but they want to leave Christ out. Personal surrender of individuals to the Saviour of the world they regard as a useful and desirable inner experience for types of mind that are readily susceptible to that sort of thing. But religion, taken in the large, viewed historically, dynamically, sociologically, they regard as an ethical force by which a few leaders may shape large

masses without any very radical change in the molecular relations of the masses. Of course in such circles there can be no burden of souls. There will be a burden which is felt as a sense of oppression for the moral as well as the physical degradation of the multitudes, a longing for a horizontal uplift of society, a loathing of sin as a corrupting force rather than as a transgression of law, a depression in view of the mysteries of suffering. This burden may be sentimental and superficial, or it may be profoundly ethical, a force in conduct. But in any case it seldom leads a man or woman to go out and seek individuals that they may be brought into relations of repentance and obedience toward God.

The burden of souls, which we have not altogether lost, but which is sadly obscured in the present period of submerged individualism, must be restored. The pastor must cease to try to work himself into a state of feeling with regard to sinners in the abstract, when there are men and women and children right before him whom he should definitely seek. The teacher must not rest satisfied with his work until the soul of each boy and girl is precious in his sight, and he longs for their salvation as he longs for home when he is on a journey, or for comfort when he is in sorrow. The burden of souls does not cease with the supposed turning of these souls in the right direction. It is a burden that abides; a burden that the mature Christian feels for the young convert, longing that he may not be turned aside or grow careless in the way.

How shall the church regain this sense of the worth of the individual, the peril of sin, the surpassing beauty and joy of the life that is in Christ? We can think of no better way than to study the gospels with these thoughts

in mind: What did Jesus think a soul was worth? What is my soul worth? What is the destiny of the soul that is never touched with the divine hand and turned into the way of life? What right have I to assume that God will save the larger part of mankind if I refuse to seek even one or two?

THE TRAINING OF NEW CONVERTS

REV. J. WILBUR CHAPMAN, D.D.

There is no more important work committed to the church than the proper care and nurture of those who have recently accepted Christ. Because of neglect just here, many have drifted away from the house of God, and, instead of being useful members of the church, are almost a hindrance to her progress.

If this service be rightly performed, it will not matter what the age of the convert may be, nor what his past record in sin; he may easily be held and trained for a life of blessing. We frequently hear church members say, concerning recent converts, "We will see how they hold out," and if they stand well, they say nothing, while if they should fall by the wayside they may be heard to say, "It is just as I expected." This is an unchristian speech, and shows anything but the Spirit of Christ, who said, "Feed my lambs."

It is every Christian's duty to help "hold out" faithful to the end those who are but babes in Christ. Certain principles, however, ought to be borne in mind in the work of training.

The new members of the church will naturally absorb the spirit of the old members. If the church is worldly, they will become worldly, while if it is spiritual, they will naturally partake of the same character.

The young convert longs for the sympathy and help the older Christian may give him. There is no time in all the experience of the child of God when he will more gladly receive instruction than when he has taken his first

step in the light. The following suggestions may be made, among scores of others, as to his training:

1. Create in his mind a desire to know God's Word. Some simple suggestions may be made as to Bible study, such as

(a) Study one new verse of Scripture daily.

(b) Commit to memory a whole book, like Ephesians or Hebrews.

(c) Put into practice the promises of the Bible.

(d) Live by the day its principles and teachings.

2. Make him understand his responsibility to the church.

(a) Its services, to attend them.

(b) Its prayer-meetings, never to be absent without an excuse which could be given to Christ.

(c) Its support. No Christian really grows until he knows the grace of giving.

(d) The peculiar doctrines of the church should be taught him. He ought to know why he is a member of this particular church.

(e) Stir his soul with a desire to help others. This stimulates his own growth.

3. Teach him at once that he may be filled with the Holy Ghost.

(a) This is his birthright in Christ.

(b) This is the secret of victory over self and sin.

(c) This is the secret of Bible study.

(d) This is the real inspiration to service.

(e) This is the joy of service.

—*United Brethren Quarterly Review.*

PART II

OUTLINE SERMONS

A TRUE REVIVAL

REV. A. C. DIXON

Wilt thou not revive us again; that thy people may rejoice in thee? Shew us thy mercy, O Lord, and grant us thy salvation. I will hear what God the Lord will speak; for he will speak peace unto his people, and to his saints; but let them not turn again to folly. Surely his salvation is nigh them that fear him; that glory may dwell in our land.—Psalm 85: 6-9.

We have in the words of our text the Author of revival, the object of revival, the method of revival, and the results of revival.

THE AUTHOR

The author is God. "Wilt *thou* not revive us again?" A revival cannot be gotten up; it cannot even be preached up, and worked up. Organization is important, but organization, however wisely manipulated, will not bring revival. It was God at work on the Day of Pentecost converting 3,000 in one day. Human agencies are not to be dispensed with, but let us be careful not to substitute the human for the Divine. God is life, and it is only God who can give life to the dead, and more abundant life to the living.

THE OBJECT

The object of a revival is that Christians may rejoice in God. "Wilt thou not revive us again, that thy people may rejoice in thee?" What now is the source of our joy? Is it the gifts of God rather than the Giver? Is it the blessing more than the Blesser? Is it the love more than the Lover? If so, we are not truly revived. Our

source of joy as well as life is in God, and if we rejoice in the latter we may rejoice evermore, for then we have the unfailing source of joy. Let us not even rejoice in our joy, but in the God who gives the joy. Some of us would like to repeat the experience of past years. Time was when in the old country meeting house our hearts were thrilled with ecstatic joy. We shouted hallelujah and meant it. Since then we have had seasons of trial which have resulted in coldness, and we are hungry for another refreshing from the Lord. Such a motive will not bring revival. Christians may be guilty of spiritual dissipation. They want to be happy just for the sake of being happy. They like pleasurable emotions, and seek them.

It may be, again, that we desire a revival, in order that our Church may be built up, our denomination prospered, our plans promoted, but such a motive will not bring the revival. When we turn from looking at our joys and seeking our own prosperity, unto God as the source of all joy, and the Giver of all prosperity, we shall be truly revived. Our hearts yearn for friends who simply desire us, who do not want us for our money or influence but just for ourselves. I read in the Youth's Companion of two men who met in the restaurant of the Waldorf-Astoria. They had been boys together. One of them determined to be rich and had succeeded. He was worth $20,000,000. The other was content to remain on a farm in Western New York. He married a wife who loved him, and his children were like their mother in this respect. This country farmer had with him in the restaurant his wife and two daughters, whom he introduced to his millionaire friend. "Where is your wife?" asked the farmer. "She is in Paris," was the reply. "Where are your children?" "My daughter is in Lon-

don, and my son is on his yacht. I board in this great hotel and feel very lonely." When the millionaire went up to his room, he sat down and brooded in silence. He said to himself, "I wish that I had some one who cared simply for me and not for what I have. When I went to England my daughter hurried me off to Brighton, that she might get me away from her English friends. When I visited my son on his yacht he was evidently ashamed of me, and when I left England for America, I felt certain that they were glad that I was gone." In a short time, the story goes on to say, this millionaire died in his lonely room, doubtless of a broken heart. The western farmer still lives and is happy in the love of his wife and daughters. As we prize the love which is for us alone, may not God prize the love which is for him alone? He looks for his children to love him, not for what He gives but for what He is. He wants them to rejoice in Him as He rejoices in them. A true revival means faith in God, love for God, joy for God.

THE METHOD

The method is threefold: 1. Confession of sin. "Shew us thy mercy, O Lord." The use of the word mercy implies a sense of sin, and God's people need to feel it. "Let judgment begin at the house of God." Have our garments become spotted by the world? Let us confess the sin of worldliness, and plead for mercy. Have we been unbelieving? Let us confess the sin of unbelief while we plead for mercy. Have we been unfaithful to our children, our neighbors, our partners in business? Let us confess the sin of it, and plead for mercy. Have we fallen into gross sin? It may be that no one but God knows it; then confess it to God and

plead for mercy. Perhaps your sin has done great harm, and your conscience lashes you for it. An officer of the United States Army in Kansas set fire to some grass and the result was the greatest prairie fire ever known in that state. It swept clear across Kansas and into what is now Oklahoma. Streams and roads did not impede its progress. Thousands of settlers lost their houses with many horses and cattle. The man who set fire to the grass was very sorry for his reckless act but he could not stop the fire. So it is even with one sin; it spreads and destroys as it spreads, and yet if we confess that sin to God, and plead for mercy, he will forgive us. Let us do all we can to quench the fire, but while we fight its flames, be assured that God has forgiven, if we have earnestly and honestly pleaded for mercy. All great revivals have begun with broken-hearted confessions of sin by God's people. Let there be no palliation, no apology while we plead for mercy.

2. Prayer for salvation. "Grant us thy salvation." There may be much prayer during seasons of coldness, but it is not apt to be praying for salvation. When our hearts are hard, and our lives inconsistent, we are apt to pray for everything except the salvation of sinners; and, when we hear Christians praying in real earnest that God will save their friends, we may be certain that the revival is coming. This spirit of prayer often begins in the heart of one person, and spreads like a conflagration. A barber in Maine became burdened about the low estate of Zion in his town, and he spent much of the night in prayer for the salvation of the people. The next day a butcher came into his barber shop, locked the door, fell down upon his knees and asked the barber to pray with him for the salvation of sinners. When these two men

went out from their place of prayer into the town, they found that others were moved in the same way, and thus began a revival that spread over a large portion of the state.

While Finney was preaching in Utica and other New York towns, an invalid Christian man was praying in his room of pain for God's blessing upon the word. After the death of this invalid his diary fell into the hands of Finney, and he noticed that there were entries like this: "I have been led to-day to pray for God's blessing upon Utica," and the date of these entries corresponded exactly with the dates of the great blessing in certain places. Years ago I preached in a country schoolhouse on a rainy Sunday afternoon. There were seven people present, two of whom were inquirers. At the close of the meeting a farmer present suggested that, as the clouds were breaking away, I should preach in the evening, and he would go out and publish the announcement. Twenty-five or thirty people came together, and there were five or six inquirers and one or two conversions. The good farmer urged that the meetings should continue, and I preached the next day. For two weeks the work went on with conversions at every service. I could not understand it, for no one, so far as I knew, had been praying for a revival in that community. But on the last day of the meeting a good woman came up to me, and, taking me by the hand, said through her tears: "This is my old home. I was teaching sixty miles from here on the coast, when I heard that you were going to preach in the schoolhouse on Sunday afternoon, and I spent all that hour in prayer. When my niece wrote me that you were preaching every day, I dismissed my school half an hour earlier that I might spend every hour in prayer while you were

preaching." The secret was explained, and God had revived His church, and saved souls in answer to that woman's prayer.

Let "Salvation" be our watchword. May God's people pray as never before for the demonstration of His power in saving the multitudes in this land and in all lands. Sweet indeed as the joy of one's own salvation is the joy of seeing others come to Christ. When the great Russian singer, Nadine Boulitchoff, was in Brazil, her heart was oppressed by the condition of the poor slaves, and she gave the proceeds of her concerts to the purchase of seven slave women, that she might give them their liberty. After her singing one night the seven negresses came upon the stage to thank her for their freedom. The crowded house applauded and the singer was never happier in her life. Sweeter than the melody of song was the consciousness that she had done something to make others happy and we have at our disposal the means by which we may reach the unsaved and bring them to God. That means is prayer. Let nothing displace it, for, if mere agencies should set prayer aside, there will be no conversions. "O Lord grant us thy salvation."

3. Hearing God's word. "I will hear what God the Lord will speak." In prayer we speak to God, but it is just as necessary that we let God speak to us. There comes with every revival the searching of God's word, with a view not to know simply its literary merit but to hear God's voice. A willingness to hear what God says goes with the willingness to do what God commands. He says, "Go ye into all the world and preach the gospel to every creature," and, when we have truly heard this command, we are willing to obey it. The world is hungry for the Word of God. Other books may interest and

instruct, but cannot feed the soul. The people go for light and comfort to those who give them the Word of God. The pulpits that are preaching anything else are losing their power. The preachers who are willing simply to be prophets of God, and speak for Him, are the ones who draw the hungry multitudes to them. Travelers tell us that in the Transvaal, where the bees place their honey in the clefts of the rocks, the little honey bird sometimes twitters around their heads, even flutters on their shoulders, going back and forth to the rock where the honey is, and thus inviting them to come and lift the rocks that they may eat the honey that is left. The instinct of these birds has led them to associate the traveler with the honey in the rock, and seek him for the sake of the honey. If we give out the honey from this rock of truth, the people will be like these birds, coming to us for it. "It is sweeter than honey and the honeycomb."

THE RESULT OF A REVIVAL

1. It is easy to be saved when God's people are revived. "Surely His salvation is nigh them that fear Him." When the waters are troubled by prayer and preaching God's Word, the people can step in and be saved. A broken-hearted sinner went to several churches in one of our great cities, seeking salvation. There was nothing in a sermon he heard that showed him the way of life. They were interesting and eloquent, but they lacked the one thing needful. When the life of God fills His people, salvation is nigh to them in the sense that it will be easy for their friends to be saved.

2. God is glorified. "Salvation is nigh them that fear Him, that glory may dwell in our land." We have heard

much of late about national glory. Dewey won glory at Manila. Sampson and Schley and Phillip and Roosevelt at Santiago, but this glory will soon fade. During the Dewey parade in New York the Worth statue was planked over that people might stand above it and view the more recent glory. No one there thought of the time, a few years ago, when New York was honoring the one whom now they have forgotten. In 1865 the city of New Orleans was stirred over Henry Clay, the great commoner, as New York was stirred over Dewey, and yet the statue of Henry Clay has been removed in order that a street car company might have room. Earthly glory is like the early dew, evanescent and fleeting, but the glory that comes from winning souls to Christ is eternal. In writing to the Thessalonians Paul said, "Ye are my glory." A sinner saved by grace is greater glory than a nation conquered by arms. Let us pray and work that our land may be filled with the glory of salvation.

3. There is harmony between all the attributes and acts of God. "Mercy and truth are met together; righteousness and peace have kissed each other." In Jesus Christ God can be true and at the same time merciful; He can be righteous, while He gives peace, but out of Christ He cannot be true and merciful. It would be unjust for Him to be merciful; it would be untrue in Him to forgive. His righteousness, without the atonement of Jesus, compels Him to remain at war with sinners, but in Christ there is peace. While righteousness is maintained, He can be just and the justifier of them that believe. Now that truth and righteousness through Christ prevail, truth shall spring out of the earth and righteousness shall look down from heaven. The figure is that of the growing seed in the field. Truth under the genial rays of

God's mercy germinates and brings forth a crop to His glory, while righteousness throws up the window of heaven and looks down, well pleased, upon the scene.

Our greatest need is a revival of righteousness, righteousness in business, righteousness in politics, righteousness in the home, righteousness in all the relations between men. But such righteousness cannot be without the regeneration of the soul, and this comes through Jesus Christ alone. If, therefore, we would make our people righteous, let us make them Christians. A friend told me the other day that he heard the oratorio of the Messiah, and such music had never thrilled his soul before. The music that comes from reconciling men to God, and God to men through Jesus Christ, is sweeter than any melodies produced by instruments or voice; it is the music of the soul.

"Righteousness shall go before him, and shall set us in the way of his steps." When men are made righteous by being brought into right relation through Christ, the way of the Lord is prepared. He goes forth conquering and to conquer. And this work of righteousness goes forward like an engine and a train of cars upon the two rails of the Spirit in the Word and the Spirit in the Christian. The Holy Spirit is God with us to-day. He lives in His Word of truth, for it is God-breathed, and He lives in His people of truth who are God-filled. If we depend upon the Spirit of God in the Word and in His people, we need not fear what is before us.

When you sit for the first time beside a locomotive engineer while his train is running through the darkness of the night at the rate of forty miles an hour, you will think that the engine and cars may be ditched at any moment. The light shines straight ahead without follow-

ing the curve and reveals to you the ditches, the precipices and all other rough places into which you seem to be running, but the train follows the rails and not the light at its head. In the light of our own experience and reason, while we try to look into the future, we sometimes feel that we are going into the ditch of destruction, and all our plans and purposes will be wrecked, but, be not afraid, the Spirit of God is guiding and keeping His affairs on the track. Let us commit ourselves to Him with soul abandonment. Let us believe in spite of our senses, for if we commit our way to the Lord, He will direct our paths. Yield to Christ Jesus for salvation, yield to the Holy Spirit for guidance and power, then shall God the Author of salvation fill us with life and lead us to rejoice in Him. Then will God make bare His arm in the salvation of the people, and righteousness shall prevail.

EXCUSE GIVING

D. L. MOODY

Luke, 14: 18, 19, 20.

I will call your attention to-night to the three men I have just read about. The first said unto him, "I have bought a piece of ground and I must needs go and see it; I pray thee have me excused."

To-night I have an invitation for you to a feast, not an ordinary but a royal feast. The same invitation that was extended to these three men 1900 years ago nearly is extended still to you. And you will notice that those three men all with one consent began to make excuses. Now these three men didn't have an excuse—so they made one—there is a difference between having and making excuses. The first had bought a piece of ground and wanted to see it, just at supper time; he hadn't made a partial bargain and was afraid some one would step in and he would lose the land; I will venture to say he had gone over every rod of it lengthwise and across; men don't buy land without going to look at it; but he made that excuse. He could have accepted the invitation and gone to look over the land, too; he had plenty of time, but he wanted some excuse.

The second man had bought five yoke of oxen and must prove them. Why didn't he prove them before he bought them? He had plenty of time to prove them; we know that he never took the oxen out of the stall that night; he had plenty of time to accept the invitation and then go and prove his oxen, but he didn't want to go, so he hid behind the five yoke of oxen.

The third man's excuse was more absurd than the other two. "I have married a wife and therefore I cannot come." Why didn't he take his wife along with him? It would have been just the place for a young bride; young brides like to go to a feast. But the fact is the man didn't want to go and hadn't the honesty to come out and say so.

I have no doubt there are hundreds of men who think they could conjure up a good deal better excuse than these three men. Now I challenge you. If any of you men have a better excuse, get up and give it. These excuses look very absurd when you come to look at them, but your own wouldn't look any better.

One of the popular excuses now is, this old book. You talk to a man now, especially a young man, and he says I cannot become a Christian because there are so many things in that old book that I cannot understand. Well, I want to say, in the first place, you don't know anything about it. There are very few men who have read the Bible anyway. Of all the skeptics I have seen, I have never seen but one who claimed to have read it through, and I doubted him, because he could not give but one verse in the Bible, and that was "Jesus wept." You know it is very easy for men to talk about what they don't know anything about.

If you do not like the Bible it is because it condemns your sins. So if you see a man to-morrow talking against the Bible you may know he gets hit. Throw a stone amongst a group of dogs and the dog that gets hit goes off yelping every time.

But there is a Scotchman over there, he says: "Mr. Moody's excuses don't touch me at all. I don't know as I am one of the elect. If I am elected to be saved I will

be saved, and if I am not I won't. I have nothing to do with it." Now you have nothing more to do with the doctrine of election than the government of China. There is not one line about election put before the unbeliever; your word is "whosoever." Why don't you carry the same argument into temporal things? To-morrow don't go to business; if God has decreed you shall succeed in business, you will. If not, you wont.

I don't know that I am right in my theory, but I imagine that when Christ appeared to John in Patmos in the spirit on the Lord's day he said: "John, I want you to write some messages to the churches," and he went on to write them; and then He said: "Before you seal up the book put in an invitation so broad that the whole world may feel invited;" and so the last invitation let down into this thirsty world is, "The Spirit and the Bride say come, and let him that hearest say come, and let him that is athirst come, and whosoever will, let him take the water of life freely."

Now there is a young man up in the gallery who says: "Mr. Moody don't touch my difficulty; I tell you the reason I don't become a Christian. You want me to put on one of those long faces, look right straight up and down and have no more pleasure until I get to heaven. I am going to have a little fun in this world and then I'm going to make sure of heaven before I die. I will make all I can out of both worlds. I propose to give loose rein to my passions and lusts and have a good time." Now I believe that the biggest lie ever uttered in hell is that the devil is an easy master and God a hard one. I would like to drive that back into perdition; and I testify now that my God is not a hard master, and the devil an easy one. I take up that old book and I read, "The way of the

transgressors is hard," and looking around me I see that it is hard. Go down to yon prison and ask the prisoner if it is not hard. Go with me to the gambler, the drunkard, the forger who has lost reputation and ask them if the way of the transgressors is not hard. Then go and ask those who have been serving God for the last twenty years and see if they find the service of God is hard. I have tried both masters, and I want to say now, my God is not a hard master. "My yoke is easy and my burden is light." There is a joy in the service of Christ that the world knows nothing of, and you never will until you taste it. I wish I could describe it. It seems to me that I could get you to change masters to-night if I could. If I could only get you to taste of the sweet consciousness that your sins have been put away, not a cloud between your soul and God. How many times your conscience rises up and lashes you. This is something that the true child of God knows nothing of.

There is a man down there in the middle of the hall who says that if he is ever converted he won't be converted in a meeting like this; too much excitement; if he is really honest and he doesn't want to be converted here because there is so much interest, I will find him some church in this city that doesn't believe in revivals, where everything is cold and dead; if there is too much excitement here go to a graveyard and be converted, there is no excitement there. It is only an excuse. If I stood at that door and every one of you had to pass out through it and I asked every one of you a personal question why you did not become a Christian to-night, I think about five hundred of you would give this excuse,—you would say, "Mr. Moody, it is very kind of you to take such a personal interest in me, but the fact is I promised

my wife I would be home to-night at nine o'clock,—I will see you again." I have had men promising to see me again for thirty years. What have you done with all the time God has given you for the last 365 days? Some of you have spent five years learning a trade; I will venture to say I am speaking now to some men who have never given five solid minutes to the consideration of their soul's salvation. Thank God it doesn't take time; it takes decision, and I pray God you may make that decision to-night.

Here is a man at my right in the balcony who says: "I am glad Moody is giving it to them to-night. I have been watching some men to-night and I have seen him hit them, but he hasn't touched me. I have got a good excuse. You know, there is a man who belongs to a church here to-night who cheated me out of $40 ten years ago. Hypocrites! hypocrites! that is my excuse." Now, I want to tell you something—don't forget it—if you meet a man howling about hypocrites, you just look out for him; he doesn't live far from one himself. Most people have the idea that a man has got to join a church to be a hypocrite; my friends, I will find a hundred in the world while you find one in the church. I admit they are there; when Christ chose his apostles, and I think He was about as good a judge of men as ever lived, one proved to be a hypocrite, and the wheat and tares will grow together till the general harvest. If you carried that out in temporal things I would like to know where it would land you. If you are a doctor or lawyer or merchant, why don't you get up and get out of your profession because there are hypocrites in it?

A man once said to me, "It is all nonsense that a man is going to be affected by just what he believes; how is

that going to change his course of life?" I said, "If that is your difficulty, I can make you believe in about three minutes. You say a man is not affected by what he believes—that that doesn't change his course of action. Suppose a man opens that door and sings out, 'The building is on fire.' If you and I believe it, what will we do? Go out of that window head first. 'O,' said he, 'I never thought of that.'"

No man can believe that book without purifying his soul. That book says no adulterer, no drunkard shall inherit the kingdom of God. There is nothing unreasonable about that. We are going to get up where Adam tumbled down, that is all.

But here is a man who says the trouble with me is I do not feel. I do not feel so solemn to-night as I did last Sunday night; there's been altogether too much laughter.

I would like to become a Christian, but I don't feel like it. These men were invited to a feast. Suppose they sent back word to the king that they didn't feel like going. Now God invites men to a feast and they talk about not feeling like going. Man, let your feelings go to the four winds. I don't think the prodigal did much feeling till he got his feet under his father's mahogany table. He began to feel then. The question is, do you want to come; if you do, come along.

Now, I am going to give two excuses that men won't give. The first is a lack of moral courage. Men are cowards. How many men in this house to-night would become Christians if it were not for public sentiment? "If I should become a Christian to-night what would they say to me down at the store, at the boarding house, in the saloon, where they have been making fun of Moody and the meetings?" I tell you what they would say: "Up to

hear Moody last night, eh? Did Moody catch you? did you get converted? did you get pious? did you get religion? And you would say, "No, sir, I don't believe in him —big humbug; I wasn't there." Let men act up to their convictions and we would show you a meeting. The question is, is it right to serve God? If it is, take your stand and let the devil howl and let his agents talk and sneer as much as they have a mind to. I pity in my heart a man who may be laughed out of a principle, a man who will let a saloon keeper or a gambler or a harlot keep him from what is right. God have mercy on such a man!

The next excuse that a man won't give is some darling, besetting sin—you know, it comes right up before you now. "If you become a Christian you have got to give up that sin—it may be the harlot, it may be to make restitution of some money you have taken from your employer, it may be you have got to treat your wife and family better. O man, may God give you courage to-night to give up that sin. It is no fiction, my friend; it is a real invitation. Life is very sweet to me. I can conceive of no sweeter work than that I am engaged in. I have liberty and freedom, God has given me a lovely family, but dear as my family, sweet as my work is to me, I would rather have some man leap up on this platform and hurl me into another world and just sit down in the kingdom than to have the wealth of the world rolled at my feet and miss that appointment. "Blessed is he that shall be at the marriage supper of the Lamb." If your excuse will not stand the light of eternity, throw it to the four winds. But, you say, you don't like to be in a hurry about a thing like this, you must consider. Man, let me ask, have you not considered it? Was this question sprung on you

to-night for the first time? These three men were invited and were expected to give an answer. Christ said, "None of those that were bidden shall taste of my supper." God will take you at your word and will excuse you, and if God does excuse you, you will be gone for time and eternity.

THREE OLD WELLS

REV. P. S. HENSON.

And Isaac digged again the wells of water which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham.—Gen. 26: 18

Water! water! That is what is wanted on earth, in heaven, in hell. And God provides great abundance for this world: Springs that gush at the foot of every hill and send their bright glad tribute to the sea. Mighty rivers, like great arteries through the continents, roll down to the great wide ocean, full of water. And not only on the surface, but almost everywhere, if you will bore and dig you will come to water. What was called in geographies "The great American Desert," is now like the Garden of the Gods; for everywhere you see windmills bringing to the surface the water which God has so abundantly provided. As in the cars you flash across the continent you see homes everywhere—humble cabins, palatial mansions, flocks and herds, and you know wherever you see these there is water, though there is not a river or a spring anywhere in sight.

Abraham was a great well-digger. Wherever he went he built an altar and dug a well. Isaac, his son, followed in his footsteps and dug wells and also unstopped the wells that the Philistines had stopped. A plague on the Philistines! What fools they must have been. Why did they stop the wells? Possibly because they did not dig them. You have known people like that. People who don't believe in anything they did not do themselves. If anybody else had done anything they must necessarily

interfere, like the Philistines did, to see if they could not extinguish the last trace of what others had done. Maybe that was the reason and maybe because they hated Abraham and his people because they were the children of God and they themselves were the children of the devil.

But it is not of artesian wells that I propose to write, but of three wells of salvation. A well of Scripture, a well of prayer and a well of Christian experience.

I. A WELL OF SCRIPTURE

First, a well of Scripture. Genesis gives no account of any well in the Garden of Eden. There was a river there. The water was all on the surface, clear and limpid—not a microbe in it, and in Paradise restored (of which John gives us a glimpse) there is no mention of any well, but a pure river of water, clear as a crystal, proceeding out of the throne of God and the tree of life on the banks of the river, watered by the river wherein are twelve manner of fruits. You know in Paradise, whether original or restored, there is no well. The very presence of a well indicates that there is something the matter. The water that God meant should be on the surface has been buried and you have to dig and work to get at it. And just so the very presence of the book we call the Bible in this world is an evidence of the presence of sin. This Bible is a well and there is much that is earthly roundabout it and you have to get through that and dig down to the water.

Fifteen hundred years was this well in digging. Moses struck the first blow. I believe in Moses yet—Moses and the Lamb. I wonder what some of the critics will do when they get to heaven and have to sing the song of Moses and the Lamb. I wonder if they will be able to get their mouths adjusted to it. Moses struck the first

blow and John the last. This is a wonderful well. It is very deep. No mortal man has ever touched bottom, so deep it is. Many do not go down far enough to get to the water. We have men nowadays who, full of their scholasticism, let down their critical scoops a little way and scrape around the upper stratum of earth and rocks and then draw up and find nothing but a little earth, and say there is no water there. The human element is all that they discover. They have not gone down far enough. They send down their pretty little scoops and bring up some dirt and analyze it and put it in the blow pipe and say: "We do not find any water down there!" You see, they are not looking for water, but just for dirt, and that is why they only find dirt. We say to them: "If you go for water, go deeper and you will find it." So deep is the water in the well that you never need be afraid it will be exhausted. Is it not amazing that some should want to choke a well that yields such inspiration? Suppose it is a collection of old wives' fables, suppose it is all a delusion and a lie; the fact remains that it is the most blessed drink anybody ever took. Here is a man to whom death was an infinite dread. He drinks at this well and his face shines, his eyes kindle and he leaves the world in ecstasy and joy. Is it not a shame to try to stop it up? There are those so doing who call themselves Christians—original investigators, foremost scholars, great thinkers. (Albeit I have no quarrel with scholars if they reverently pursue their studies, looking up to God for guidance.) Spurgeon once preached a sermon on "How Saints May Help the Devil," and there are those who are called saints in these days who are personally doing all they can to choke up this old Scriptural well and turn us away to something else.

II. A WELL OF PRAYER

Second. There is a well of prayer—a crystallized ocean up there in heaven. There is a well down here and another up there. You have seen two rows of buckets in a well—one going down, the other going up, dripping full. Now, it is just so here, only it is just the opposite in the case of the Christian and his prayer. The empty buckets are his prayers sent heavenward and the answers are the buckets brimming full of God's blessing, hanging upon a golden chain of which the links are the promises of God, and faith turns the windlass. One of the simplest devices of the devil is to cut the Christian off from the source of his supplies and somehow stop his communication with heaven. I tell you there is a great deal of truth in the old hymn:

> **Satan trembles when he sees**
> **The weakest saint upon his knees,**

because he is drawing power from on high. But how he chuckles when he sees the Christian standing alone in mere intellectual armor and self-confidence, thinking he can do it all. Satan holds his sides and laughs.

The early church did not have much of earthly things: no meeting houses, no special church establishment, no great missionary societies, no universities, no scholars, no doctors of divinity (thank the Lord!)—no men in whose scholasticism they could trust, no multi-millionaire—they had to hang on to the Lord and His word, and so they just went to the mouth of that well and drank for all they were worth. The Lord's garden is not watered by showers: "Thou shalt be as a watered garden." As

Egypt and California and Salt Lake City are watered, not by showers, but by irrigation, there is always a well up there out of which we can draw and flood the whole land. We wait for the Lord to send showers while all we need is the grip of faith to pull water out of the well. Many have come to think that prayer is not what they once supposed it to be. When I was a boy I was fool enough to think that if I lost my knife all I had to do was to ask the Lord to enable me to find it, and if mother was sick I used to go to the back of the barn and pray God to make her well: I had no more sense than that. But I went to school and got to be a sophomore and heard about the laws of nature—that it was no use to go against the laws of nature—that the Lord Himself could not interfere without violating nature's laws—how the Lord had set the world going and now lets it work automatically—fire will burn and water will drown and poison will kill. Therefore, it is useless to pray against these things, and if Daniel were thrust into a lion's den now they would eat him up quick; or if Shadrach, Meshach and Abednego were put into the fire there would be nothing left of them but three cinders, and if Jonah were thrown overboard it would be the last of Jonah. The laws of nature are everything! If I let go this book, in obedience to the law of gravity it will fall. I can interpose my hand and stop it, but the Lord cannot! I can interpose my personality to arrest its falling, but the Lord cannot. They deify the laws of nature and outlaw the God of nature, and so they have choked up this well of prayer with a lot of rubbish which they call the laws of nature. A plague on the Philistines if they do call themselves philosophers. Dig open these wells, brethren, for the church needs it, God knows.

III. A WELL OF EXPERIENCE

Lastly, the well of experience. Christianity is not a creed, not a code, but it is an altar. If any men drink of the water that I shall give him, Jesus said, as he took a well curb for His pulpit, and a lost woman for His audience, it shall be in him a well of water springing up into everlasting life. This well is something in the heart, not only in the Bible and up in heaven, but something in the heart. That was what Paul meant when he said, "I have learnt in whatsoever state I am therewith to be content." He was independent of outside surrounding. The supply is within. Supplies may be cut off from without, but the garrison shall be independent because the supply is within. Bear in mind that the water comes by a secret channel of grace from the everlasting hills of God. The artesian well does not get its water from the valley, but through secret channels away beyond the reach of the enemy. This well ought to be always fresh and full. At first your Christian experience was like an artesian well, overflowing, but by and by it didn't mount so high and then it just reached to the top, and then it sank below, lower and lower, as the years have gone by, and you will have to send a bucket down or use a force pipe, and maybe it is so low that you hardly know whether there is any water in here at all.

'Tis a thing I long to know,
Whether I am saved or no.

What is the matter? The old well is choked up. What is in it? Lots of things are in it. I tell you one thing, sin cherished in the heart—a little sin you think—will swell up so big as to stop the mouth of the well. Evil companionship, evil books, indulgence even in doubtful

things will choke the well of Christian experience. Not things wicked in themselves—per se. There is nothing per se in this world. You know how grass will grow in the corn field—between the corn rows. It is not hemlock, or deadly nightshade or poison ivy. There is nothing the matter with the grass. It is good for cows but it is not good for corn. Not that it is poisonous, but it absorbs the juices that ought to go to make corn. There are many things like the grass, which will choke the well of Christian experience. You may choke up a well with a cartload of new mown hay just as effectually as with a ton of rotten carcasses.

Many wells are choked up by reason of disuse. I went some time ago to my old home in Virginia. It is a dreadful thing to go back to the old home when everybody has moved away. There was the old chimney! What a time we used to have when we were boys! Father and mother were alive then, but there is nothing left now but the old chimney and the old well. There is no heart in the world that is not touched responsively by that song of the "Old Oaken Bucket." I never drank such water as from the old well in my father's yard. There is the old curb, the old windlass, and looking down into the well I saw it was all green slime—"creeping things with legs did crawl"—and all around the mouth of the well the rank grass grew, and serpents wriggled amid the grass and hissed. Deep down beneath the sand was the vein my father struck a long time ago, connecting that well with the hills away off, but it had all gone—the old well had not been used, and its disuse had choked it up—you dared not drink the green slime. How many a soul is like that! Alas! so deep! So little got out of it! It has been used so little.

My brethren, let us draw out of this old well that we call the Bible; out of the upper well we call Heaven; out of this well inside where God has opened a fountain called the Gospel, upon which the world can draw and never exhaust it. Draw water of joy until we draw our last breath and then we shall walk beside the river of life.

MOSES' CHOICE

REV. H. W. BOLTON

By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt: for he had respect unto the recompense of the reward.—Heb. 11:24-26.

The text introduces us to one of the grandest characters in all history. David could sing more sweetly; Isaiah had a clearer prophetic vision; Ezekiel a more marvelous imagery; Peter, James and John, each, in some respects were greater than the adopted son of Pharaoh's daughter. But Moses towers above them all from the fact that he was great in all respects.

The greatest event in his eventful life is recorded in the text. This single decision shaped his whole after life.

I. Consider the time when he made this choice.

"When he was come to years." There, undoubtedly, came a time when Pharaoh must know the mind and the very heart of his foster son. "Is he for us or against us?" "We have trained him from infancy; but he is the son of Jochebed; the blood of Levi flows in his veins; he venerates his ancestors; he glories in Abraham, and Jacob; he worships Jehovah. Will the crown at my decease be his? Will he be true to Egypt; or will he, at the last, throw off his allegiance, and cast in his lot with the alien race of his mother?"

He is notified that on a certain day he must publicly declare himself; he must clear away all doubts. "He must say,—"As for me and my house we will be Egyptians and will serve the gods of the Egyptians." It is

the crisis of his life. Momentous hour! The hour of destiny!

Behold Moses at the evening hour climbing to the top of some high tower overlooking the imperial city! Far to the south rises the pyramids. The Nile, the sacred river, flows like a ribbon towards the sea. And there is the palace where dwells his foster mother, and where for forty years he has lived. Moses is on the mount of temptation; of decision; of destiny! And there he made his choice. Let us emulate his example. Every day we must decide; for God or against God; for Christ or against Christ.

II. Consider What Moses Declined.

"He refused to be called the son of Pharaoh's daughter." Character is the most precious thing in all the world. And like all precious things, character is costly. His decision was costly. In order to be true to God and himself he had to resign,

1. The wealth of the world. How men long for wealth. How they toil for it; how they slave for it; how they lie for it; how they humiliate themselves for it! But there is something worth more than gold,—it is character.

2. He declined worldly honor and applause. Tell it in hell among the ambitious angels who fell from their first estate! Tell it in the intermediate state; to "the dwellers in the nether gloom," who bartered their souls for an hour's applause! Tell it among the living of to-day who seek for honor and fame and dread the reproach of the "social world!"

3. He refused exemption from his people's woes.

"He chose to suffer with the people of God." How often he had seen their "affliction"; how his soul had

drawn back from it and them. But his horizon broadens; his face is from the palace; his heart is with his mother and his mother's God, and he exclaims, "Where thou goest I will go; thy people shall be my people; and thy God my God."

I had rather be the least of them
Who are the Lord's alone,
Than wear a royal diadem
And sit upon a throne.

III. The motive for his choice.

"He had respect unto the recompense of the reward." "He endured as seeing Him *who is invisible*"—invisible! And yet he looks down from every cloud; he glitters in every star; he breathes in every wind; "He rides upon the storm, and his footsteps are in the great waters." "Thou, God, seest me."

APPLICATION

1. The choice of Moses shaped his life. Man is like a ship; without an anchor he drifts, and is at the mercy of every wind of evil and temptation. He is like a car without a brake, on top of a heavy grade. Once started downward, his momentum constantly increases, and he is powerless to stop. He is like the first trickling waters that break through the dam that holds back the mighty flood; if not arrested, it works, sooner or later, awful ruin and disaster.

2. This choice was a personal one. He chose for himself; so must we. "Choose ye this day whom ye will serve." How many are waiting for others to make the choice—children for parents; wives for husbands. How many are waiting for a revival; for special meetings; for a bed of sickness. You must decide for yourself. Oh, decide quickly!

THE SOUL'S CRY FOR ITS GOD

REV. REGINALD J. CAMPBELL

My soul thirsteth for God.—Psalm 42: 2.

Humanity asserts its divinity, so we cannot do without God. For in our deepest and most solemn moments, when we take ourselves seriously, we have, and can only have, communion with Him. I think it is only practicable to say that the deepest self in every man is God, and when you have found your own soul you are in communion with God.

We are least alone when we are most alone, and nearer to any one of us than ourselves is God, who is breath of our breath and life of our life. We are seeking him everywhere but in the right place, because, as Fenelon, the French mystic says, "Thou art so really within ourselves, O our Father, where we seldom or never look, that Thou art to us an unknown God."

GOOD WORDS FOR PILGRIM FATHERS

Many are inclined to criticise severely the religion of the Pilgrims. Perhaps it was a grim and rugged type of Christianity, but do not let us be too hurried to brush aside the religion of these Pilgrim Fathers, whose ideas are at the root of this government and are still at work through the length and breadth of this commonwealth. With all their faults their religion had one great strength —that men knew each by each and one by one the God in whom they believed and whom they served.

Those were the days when a husband had a religious life that was not in full that of his wife, and the wife had a religious life that was not dependent on that of her hus-

band. That was the time when the employers could give their servants an hour during each day to be in close touch with God. Those were the days when no man needed to say to another "Know the Lord," for they each knew Him individually from the least unto the greatest.

Now, where have we go to? We have gained a great deal in sympathy, in knowing needs and how to supply them, but we have become conventional. We get our religious experiences from the religious experiences of others. This is the day of conventions, and demonstrations, and mammoth gatherings for the deepening of the spiritual life. But I question if we always arrive at the end we seek.

Supposing there is a visitor to this country and he came prejudiced to everything American. It is entirely possible for him to go back and write a jaundiced account of you and your manners, and customs, and your country. But suppose one did not come in that mood, but came to listen and learn and not to teach, and to let the soul of America make its impression, as far as that is possible in the few days of a brief summer visit.

Now, it makes all the difference if we look to see what one takes back. If the sympathy is there, all is well; but if not, if the heart is untouched, he takes back all the ugliness, material and moral—and you will admit there is some, too, but there is beauty and promise of spiritual things. All of you know one can find that by harmony for it and susceptibility to it.

INFLUENCE OF ATMOSPHERE

Suppose, instead of hearing and seeing what the preacher says to-day, you had to read it in to-morrow's

newspaper, and suppose it were given word for word; you would not have the same thing as you have now, because there is an atmosphere (whether that be good or bad) around the speaker, mingling with that spiritual atmosphere created by yourselves, and if we are in touch at all it is because of that invisible and intangible something that we call spiritual communion.

You know that there are some men we like at first sight, and some we do not, and if you are quick in your spiritual perceptions your mind is soon made up about a person you meet, notwithstanding what he may say. Something tells you what the spiritual atmosphere of this man is.

At home, among the dearest, you see this most strongly.

Suppose, for instance, I had a young man here who owes all his manhood to a good father. I sat with one last night. I say to him:

"Why do you love your father so, and are so proud of him and his memory? Give me the reasons. Let us have them down, point by point."

"Well, he replies, "he always pays what you would call in England twenty shillings to the pound. We would call it one hundred cents to the dollar. His word is as good as his bond. I know his strength; he has upheld me. He has a sympathetic heart; he could always feel for me in all my troubles. He knows how to tolerate and forgive. I was a hard young cub once and he saved me."

"But yet, with all you have said, you have not accounted to a stranger why you love your father. You know your father, heart to heart and soul to soul, and because of things you cannot say, and which he could not say to you, you love him."

Communion of soul is the only real communion. When

we come to talk about Jesus Christ, see how strong that feeling is, but we cannot come to recognize it.

DEMANDS THINGS VISIBLE

One of the strongest questions asked me in the old country is: "Make me as sure of God as you are, and as sure as I am of you, and let me enter into communion with Him, then I will be satisfied. Listen to our poet laureate, Wordsworth, when he says:

> Think you, mid all this mighty sum
> Of things forever speaking,
> That nothing of itself will come,
> But we must still be seeking?
>
> Nor less I deem that there are powers
> Which of themselves our minds impress;
> That we can feed this mind of ours
> In a wise passiveness.

You have to bring something to the vision. Men will judge only by that which they can touch, and taste, and handle.

I suppose there are broken hearts in Chicago. My countrymen are so somber in their outlook on life that there is a well known saying that Englishmen take even their pleasures sadly. I have noticed a change here. You are buoyant, hopeful, defiant of fate. But does it never beat you, does it never get you down? Do you not sometimes feel that the birds ought not to sing, and the sun ought not to shine, and the flowers ought not to bloom? In such seasons the craving for God becomes urgent, and if we find Him not, I know of no panacea. In such a season of necessity and dread we must have Him. Bow down before the cross that the cross raise you.

THE DIFFICULTY OF RELIGION

REV. H. M. SAUNDERS

Strive to enter at the straight gate, for many, I say unto you, will seek to enter in, and shall not be able.—Luke 13: 24.

I want to make my plea for religion on the ground of its difficulty. Painting the difficulties and hardships attendant on a course of life would not seem the best way to attract men to it. And it is proof of Christ's sincerity that he never glossed over the obstacles to the religious life. A demagogue would have done so. Emigration agents always paint the attractions of the new country to which they invite settlers in roseate hues. Nothing is said about the drab and the dark colors and the drawbacks. But Jesus frankly portrayed the black with the white; told of hardships and denials, and talked about "cutting off right hands," "plucking out eyes," "selling all," "counting the cost," "squeezing through straight gates," and "walking in narrow ways."

That would seem to be a poor way to make disciples, but it is a good way with all noble-minded men. Many a boy has been led to a sailor's life by stories of shipwreck and suffering, and many a young man has chosen the soldier's career by the very prospect of adventure, exposure, battle, wounds, and a heroic death. The story of martyr fires has always lighted new converts to the faith for which they died. The appeal to the lower motive which says, "do this because it is agreeable," is a very feeble and a very shabby one, and one can understand the feeling of repugnance with which, especially high-minded young men and women, object to religion because it is so

often presented as easy, "salvation free" and all to be had for the asking.

There is a sense of cheapness about what comes to us without corresponding and commensurate toil and outlay.

Certainly the conditions of discipleship in the Bible are neither easy nor pleasant. But Christ urged men to it *on the ground*, and not in spite, of that fact. He exhorted men to enter the strait gate *because* it was strait, and to shun the broad and easy road *because* it was so; to choose the narrow, rugged, steep, and unfrequented path because the opposite one was plain, popular, and pleasant. He says we ought to be religious because there are difficulties and sacrifices connected with it, and we ought to be warned against the irreligious life by its very immunities and comforts.

All evil things are easily commenced. Sin has a right of way in this world which is patent to all. Gravitation is all on the side of downwardness. It is easy to be bad; it is whittling along the grain, cutting along the line of cleavage; it is pushing a thing that is already going down hill. Virgil expressed it centuries ago: "*Decensus Averni facile est, sed revocare, hic labor, hic opus est.*" Anything easily commenced has a presumption against it by the fact of its easiness. That is true on all levels of life, the lowliest and the loftiest. Whatever is easy for the lower self is hard for the higher, and vice versa. There are two men in each of us. Jekyll and Hyde, the better and the worse, and they are bound to fight. Whatever pleases one disgusts the other. In either case there will be antagonism. Hardship for the lower means liberty for the nobler man. The choice each has to make is whether he will do the things that are easiest to the worst self or to the best self.

The religious life has its limitations all along which the godless man knows nothing about. To the natural man, the man of flesh and blood, to be good continues hard all along. It is to be said, however, that it is less hard the further we advance, but it is never an easy thing to be a consistent disciple of Christ. The religious life is not easy if we make honest work of it and do not content ourselves with the conventional pattern. It requires self-denial, consecration and concentration. "This one thing I do" will have to be one's motto. We shall have to make a bee line across many a flowery field; be like the carrier pigeon flung into the air that makes straight for its nest on the shortest possible line, rather than the butterfly which dances around a garden all day and goes wherever there is brightness and honey.

But the restrictions, limitations, and abstinences, which are indispensable to the religious life, like so many other things in the world which seem to be fetters, are supports, and instead of being inconveniences are blessings. They are not so much checks as braces. The commandments and prohibitions which circumscribe the well-regulated life, like the picket-fence which bristles along the path on either side of which is a deep ditch, are meant for our advantage. Narrowness is often a safety. The narrow road is a good guide. There is less room for vacillation and vagrancy. One can walk along a hall only wide enough for himself in pitch dark when he would stumble in a big room. Restrictions and limitations are the condition of all nobleness and virtue, for it is only to the lower nature that they are such. The higher self finds freedom in submission, and its law is the "royal law of liberty." "I will walk at liberty for I seek thy precepts." "My commandments are not grievous." "The ways of

wisdom are ways of pleasantness and all her paths are peace." Many a young man who has thrown the reins on the animal's neck, and in his pursuit of freedom has let it carry it whithersoever it will, has ended in bondage and ruin.

So, let me say to you, be suspicious of easy roads. The conditions of success in any branch of human endeavor are a straitened gate and a hard road. All kingdoms which it is worth your while to try to enter suffer violence, and it is the violent which take it by force. No eminence is attained in any department without effort and self-discipline. You pronounce a doom on a young man when you say he takes life easily.

How did Robert Louis Stevenson become such a master of English prose? By writing some of his pieces nine times over. Look at a page of Tennyson's manuscript. You will find fifty corrections on a single sheet. "Genius is the capacity for taking pains." It is not by floating with the current that any one attains what is worthy and lasting, but by separating himself from the crowd, by "scorning delights and living laborious days." Depend upon it, in religion as elsewhere, the primrose path of dalliance, the broad way, the life that knows no strain, no restraint, no pressure, no fatigue, no watchful self-denial, is a doomed life. The manufacture of character is the finest of all fine arts, and demands of every artist sustained and disciplined toil. There is always a presumption against any road that is easy. You may be sure that the course which is easiest, either in the curriculum of college or of life, is not the best one for you to choose. You will be safer to turn a deaf ear to that course of study or conduct which says, "Come eat of my bread, for it is pleasant." If you are even in doubt about two courses

choose the hardest and most unwelcome, for, in most instances, if not all, you will have chosen the one which God meant you to walk in, and which in the end is best for you. That woman was not far wrong who, when asked to perform a certain task on the ground that it was her duty, said: "Oh! I know it is my duty because I hate to do it. I can always be sure anything is a duty when it is disagreeable."

MANNA A TYPE OF CHRIST

REV. H. VARLEY

(Read Exodus 16:1-4, 14-36.)

To him that overcometh will I give to eat of the hidden manna.—Rev. 2:17.

At the end of my Bible there is a list of the titles of Christ. They number 367, or one for every day in the year and two beyond. Oh, the wonderful fullness there is in Christ! Tell me, brother, do you want a Saviour? He is that. Do you want a Redeemer? He is that. Do you want a Shepherd? He is that. Do you want a Friend that sticketh closer than a brother? He is that. Do you want the Water of Life? He is that. Do you want Bread that will nourish your soul-life? He is that.

The old dispensation was one of types; pictures of Him who was to come. In the tabernacle there were two striking symbols. There was the seven-branched candlestick with its seven lamps fed with olive oil, representing Him as "the Light of the World." And there was the Table of Shew-bread representing Him as the "Bread of Life." Every time the priest entered the sacred tent he saw before him these two emblems—"The Light of the World and "The Bread of Life."

Then, in addition, at the Passover, there was "The Wave Offering," or the first sheaf of ripened grain. Then fifty days after there was the Pentecost or Harvest Festival, with its two loaves of new bread presented before the Lord. And in addition to all these there was the record of the miracle in the desert, when for years the Lord supplied the hosts of Israel with Manna.

That the Manna was a type of Christ is plain from His own word,—"I am the true bread that came down from heaven." And again: "Verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. He that cometh unto me shall never hunger."

I. Observe first of all that the Manna provided by God for His people was given in the night.

While they slept the Manna fell. It was in a time of great distress; they were in a desert; they were a great company; they were hungry. Then there was no visible supply to meet this great need. There were no grain-fields; no granaries filled with wheat; no markets where they could buy—then God sent the Manna.

And it was when "darkness covered the earth and gross darkness the people" that Our Saviour came to the world. And, friends, was it not when we were in darkness and unbelief that God was preparing for us a great salvation—"a table in the presence of our enemies?"

II. Then I ask you to think how near the Manna came to them.

There upon the ground it lies; all around each man's tent. The Manna is there for the whole family; for the parents and for the children. Our Lord gave Himself for all.

He has come down to us. "We do not have to ascend up into heaven—that is, to bring Christ down; nor do we have to descend into the deep,—that is, to bring Christ up—the Word *is nigh thee*—that is, the Word which we preach!"

And out of this nearness grows a tremendous personal responsibility. There all around each man's tent

lies the Manna. *Something must be done with it.* It must either be gathered or it must be trodden under foot. O friend, what are you doing with Christ? He comes so near, that either you must receive or reject Him. "He that is not for me is against me."

III. Then consider, too, how adapted the Manna was to the people's needs. It satisfied their hunger; it sustained their life.

Christ is adapated to our needs. He satisfies; He nourishes; He sustains. He meets the wants of the soul, therefore He is adapted to the needs of all ages and conditions of mankind. He is adapted to meet the moral needs of the rich and the poor; of the learned and the unlearned; the civilized and the savage. Why? Because all these have souls, and souls have hunger. He is the Bread of Life, and alone can satisfy that hunger.

> Bread of heaven! Bread of heaven,
> Feed me till I want no more.

IV. Notice also, that though the Manna was given in the night, it required the morning light in order to its discerning.

In the morning they saw it. And Christ was in the world "and the world knew Him not." Nay, more—even his own disciples did not. He said to them, "Have I been so long with you and hast thou not known me?" But when the morning dawned at Pentecost—then they knew Him, and pointed others to Him.

And, beloved, was it not so with us? We saw Him not, we knew Him not, until the Holy Spirit revealed Him to our souls. Oh, Holy Spirit, illumine our hearts today and reveal the hidden Manna unto us!

V. And notice once more, they all gathered.

I love to think that the little children gathered. And they all did eat of it, even as they all did drink of that Rock that followed them.

They all gathered, and they gathered every day; only on the sixth day a double portion, one of which was for the Sabbath. We, too, must gather—gather every day; we must feed on this heavenly bread every day. "Lord give us evermore this Bread!"

VI. They stooped to gather. "The Manna lay on the ground." There was no way to get it but to stoop.

Christ stooped to bring salvation within our reach, and we must stoop to take it. Aye, down on your knees! That is the way to gather Manna. Nay, that is not enough —the proud heart must bend. You will find abundance of Manna in the valley of humiliation. It often falls thickest for the Believer in the night of sorrow, and is hidden from the wise and prudent, but is revealed to those of an humble and a contrite spirit.

THE TOGETHERS

(BIBLE READING)

REV. FRANCES E. TOWNSLEY

And hath raised us up together, and made us sit together in heavenly places in Christ Jesus.—Eph. 2:6.

Notice,—

I. Our union as believers with Christ.

1. In His death. "I am crucified *with* Christ."—Gal. 2:20. Paul reckons himself as dead the moment he claims, by faith, the gift of eternal life. Strange paradox! One of the sweetest astonishments of the gospel of peace.

Paul, you, I, every saint, died in Christ's dying if we have accepted His atonement and death, but only in this, that the sinful, unregenerate nature is crucified with Christ. In His human need, His self-abnegation, the Christian may say with Paul,

I die daily.—1 Cor. 15:31.

But notice the figure of the death he names—"Crucifixion"—a slow dying. And if you are disheartened because the old, carnal nature rises up against goodness and holy obedience so often, remember the figure of your death is crucifixion; and another and another, and yet another spike or nail must be driven through some darling sin or cherished lust every time that temptation would drag you down, from your own cross, to shirking, indolent or self-indulgent sinning.

2. In His life.

But God who is rich in mercy, for his great love wherewith he loved us,

Even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved).—Eph. 2:4-5.

"Together with" this Victor we are raised into new life by our very union with the Lord.

And hath raised us up together, and made us sit together in heavenly places in Christ Jesus.—Eph. 2:6.

The spiritual nature died in Eden, and man's glory is no more; "He is like a tree, dead at the top," his crown struck from his head, till the Victor, the Giver of Life, raises the believer in Himself to new power, in the regenerating, life-bestowing Holy spirit. And so we find the Christian "a new creature." See his place!

3. In His glory.

And if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together.—Rom. 8:17.

"Heirs with Christ." And I claim, to-day, with Christ, the heirship of eternal inheritance, for this same verse closes thus, "that we may be also *glorified together.*"

Here is the secret of victory for all the tempted, the lover of strong drink, the passionate-tempered, the money worshipper, the licentious profligate. If he is ever to be a clean, unselfish, pure, "king among men" he must become so by union with Christ *here*, and by that union claim the victory, and by-and-by the glorifying,—all *together with* Christ.

"Put me down for a cipher," said a speaker in a meeting for money-raising. But he meant a cipher on the right side of the figures 100, which raised the offering to a 1,000 dollars. Side by side with Jesus Christ we count for much. Apart from Him we are ciphers, and only that.

II. Our union as believers with one another.

"Behold, how good and how pleasant it is for brethren

to dwell together in unity (Psalm 133: 1). How is this attained?

1. By being *builded together.* "In whom ye also are builded together for an habitation of God through the Spirit."—Eph. 2: 22.

You may be a big beam, or a thin lath, a plain board or an ornamental piece of cornice. Possibly you feel abused, trodden on, sometimes. Very well; a building needs a floor, and it may be God has called you to be a part of His Mosaic flooring, valuable, costly, but to be walked over, for all that.

2. By striving together. "Striving together for the faith of the Gospel" (Phil. 1: 27). Not to crowd some other worker out of office, or to get a larger salary, or to obtain great platform glory, but for the "faith of the gospel." *Striving together* is not *fighting against.*

3. By mutualness of service. "Confess your faults one to another, and pray one for another that ye may be healed. The effectual fervent prayer of a righteous man availeth much" (James 5: 16). Do we pray? It is "for one another." So with confession of sins. Are we told to exhort? It is to "exhort one another" (Heb. 3: 13). We must even love thus as enjoined in the words: "Love one another" (1 Peter 1: 22). Do we bear burdens? "Bear ye one another's burdens."—Gal. 6: 2.

There must also be comforting, and so we are bid t "Comfort one another."—1 Thess. 4: 18.

And the worship of song to be accepted of God must b not by paid minstrels and ungodly singers, but "Teaching and admonishing one another in psalms and hymns and spiritual songs."—Col. 3: 16.

Thank God for the togetherness of His calling. One united front, against the foes of purity and truth, and

justice, is possible. How? By uniting all churches in one? Not so. But by the rising of all God's children of every sect to the acceptance of their high calling, in Christ Jesus, to be not only dead with Christ, but risen, conquering, hoping, with Him, till we find "the loved who have gone before," in the hosts rallying around our coming King, in the glory of the nearing dawn! "Caught up together with them, in the clouds to meet the Lord in the air."—1 Thess. 4:17.

O, blessed, O thrice blessed word!
To be forever with the Lord
In heavenly beauty fair!
Up! up! We long to hear the cry;
Yes, up! Our absent Lord draws nigh;
Yes, in the twinkling of an eye,
Caught up in the radiant air!

WHITE ALREADY

REV. W. L. WATKINSON

Say not ye, There are yet four months, and then cometh harvest? behold I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4: 35.

Our Lord declares the spirits of men are ready for ingathering into the Church of God. Men are everywhere religious; they have religious ideas, capacities, instincts, aspirations. It is not the business of the Church to create a religious sense in men; that is already there. And not only is religious capacity present; there is in all men a felt need for the truths of the gospel.

But while we grant this, we often fail to believe in the immediate readiness of mankind for the salvation that is in Christ; we suppose there is much to be done before we can hope to see men saved. Must there not be sowing before there can be any reaping? Must there not be ripening before there can be harvest?

I. Take the conversion of the young.

We do not expect children immediately to feel, to understand, to obey the saving grace. The children must wait—wait for experience—before they can know God. When shall we understand that God is always before his church in the kingdom of souls.

We are often astonished at the spiritual capacity of children, at their deep thoughts, their experience of the things of God. Little children cannot understand theology, but they can enjoy religion. They do not understand entomology, yet they enjoy a butterfly; they know little of botany, yet they love the daisy; they are ignorant of

optics, yet their hearts leap when they behold a rainbow in the sky.

II. Take the conversion of the masses.

How skeptical we are about any deep change being immediately effected in them.

1. Take the ignorant. What do they need? Education, say many. With such ignorance how can they recognize the noblest truths? But on trial it turns out differently; they reveal a spiritual faculty of the utmost acuteness. "The common people heard Him gladly." So it was when Wycliffe appealed to the serfs of Leicestershire; when Luther preached to the peasants of Germany; when Wesley exhorted the miners of Cornwall.

2. Take the worldly. They are immersed in the secular and are apparently destitute of religious thought, feeling, solicitude, and susceptibility. And yet let us be sure the Spirit of God is at work beneath all these human hearts.

3. Take the vicious. Coarse, sensual, profligate, drunken, blaspheming, how far they seem from the Kingdom of God. Reformation, say the wise of this world; they must reform before we can expect them to lay hold of religion. Another mistake; crimson with guilt, they are yet white unto harvest. The guiltiest men and women are able to apprehend the sublimest truths; truths which convict; truths which save.

I remember hearing one tell that his conversion was brought about in this wise: He was a desperate character, and one day he was drunk and fighting; at night he turned into a hovel, and there, whilst muddled, covered with blood, and dirt, a thunderstorm awoke him. Strangely enough in the thunder God spoke to him—to his very

soul; he prayed, he vowed to live a better life, and for more than forty years he lived it. Who that had seen that poor wretch, filthy, bleeding, swearing, would have thought that there was a spark of spirituality in him, or that he was prepared to listen to the Majesty of the skies? And yet the forlorn fellow was "white already for the harvest."

Go, then, to the crowd; the ignorant, worldly, immoral, skeptical, just as they may be; the Spirit of God is striving with them; and if whilst the Spirit says, Come, the Bride also cries, Come, out of stones, hard as they are, miry as they are, shall arise children unto Abraham.

The world waits for the Church to go in and gather the corn. Do not ask where is the sowing. It is done. The New Testament represents the Church as the reaper; Christ as the Sower. He moves in His Spirit among the millions, scattering living germs in the red furrows of human hearts, and the Church is to follow, reaping where it has not sown, gathering where it has not strewed.

PERPETUAL SIN

REV. JAMES P. THOMS.

Whosoever shall blaspheme against the Holy Spirit hath never forgiveness but is guilty of an eternal sin.—Mark 3:29.

It was a time of religious awakening; an era of truth and salvation. In this time of God's visitation the Pharisees not only rejected the light, but they declared that Jesus Himself had a devil and that he cast out devils by the aid of the prince of devils (Mark 3:22). Against these revilers the Saviour hurled the awful declaration that men are in danger of eternal sin and its consequences.

I. People are in danger of eternal sin.

1. Fixed habits make perpetual sin possible. The *intellect* becomes set in views of truth, receiving or rejecting certain doctrines; accepting or rejecting Christ. The *will* becomes fixed, like a sign-board on the moral highway; like a tree into which the twig has grown. The *desires* flow in channels of good or evil, and like brooks on the hillside these become fixed. *Habits* become a part of our nature; life becomes automatic; and these habits of thought and action control us. Christianity is an attitude of mind, of heart and will toward Christ. Sin is a soul-attitude of enmity against God.—Rom. 8:7.

2. Life's momentum makes eternal sin possible. A man's moral attitudes become a maelstrom with terrific downward suction; they have a down-grade speed. To life, as to the ocean, there is a strong undertow, and many are caught in it and are carried out and are lost.

3. Character transformation makes eternal sin possible.

Calcareous water changes wood into stone. Sin transforms man in body, soul and spirit. Icebergs are formed by the waves beating upon the Arctic shores. This soul petrifaction is spiritual death. Life's current flows swift as a river, in ever deepening channel and rising banks. Sometimes, even in early life, this course becomes fixed.

II. Eternal sin perpetually separates from God.

1. The sinner is in a fixed attitude of rejecting salvation. He gives a perpetual "No" to all invitations of divine grace, to all the strivings of the Spirit, to every influence to accept Christ. Afflictions embitter him; sick-bed vows are forgotten; the worship of God is abandoned; and the voice of conscience is silenced. The fishes, in the darkness of the Kentucky cave, have not only lost their sight, but have also lost their eyes. In like manner, by rejecting the light, men become blinded in sin and love darkness rather than light.—John 3:19.

2. This fixed attitude in sin decides destiny. The Pharisees sinned against light wilfully (John 12:37). Men become set in hostility to Christ as they grow older. Statistics show that eighty per cent of professing Christians were converted under twenty years of age. Few students become Christians after leaving school. In most cases the moral attitude is fixed at reaching manhood, and character decides destiny. In earlier days ships were drawn within the reef at Honolulu harbor by a rope around a windlass on the shore; but if a ship refused to take and fasten the rope to itself, it was left to drift upon the dangerous seas. The Holy Spirit is the cord that draws men to God and the harbor of safety. When Christ is rejected there is no other way of salvation.—Acts 4:12.

3. Perpetual sin banishes sinners forever from God. There is a gulf separating unlike characters here and hereafter. Every law has three stages or grades of efficiency: they are *preventative*, *penal* and *perpetual*; in the physical, organic, and spiritual kingdoms. The overstrained engine works speedily, then warns, then explodes. Fire warms us, then scorches, and then consumes. So to the one who wilfully rejects the offer of salvation through Christ the gospel proves "The savor of death unto death."—2. Cor. 2:16.

Eternal sin is a rejection of light and duty, a constant quenching of the Holy Spirit, a deliberate refusal of Christ as Saviour, and a settled choice in the way of evil. It is a nature, character, and conduct hostile to holiness and God.

In the olden time, as the curfew tolled, the people covered up their fires with ashes and went to sleep. My hearer, life's day is passing, and soon you will hear the curfew bell; the fires of your life will be covered with ashes and the long night of death will overtake you. Have you received Christ as your Saviour? "Now is the accepted time; behold, now is the day of salvation!"

CHRIST OUR MASTER, TEACHER, ETC.

REV. REUBEN TINKER

Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls.—Matt. 11:29.

In this verse we are taught to regard the Lord Jesus Christ,—

I. As a Master in the service which He enjoins: "Take my yoke upon you."

1. He is a *powerful Master*; able to defend and deliver us from every evil and danger.

2. He is no less *honorable* than powerful. The hosts of heaven adore Him; He is Lord and King.

3. He is a *considerate Master*. He is not a hard one, reaping where he has not sown. He imposes nothing which we have not the strength to perform. "One is our Master, even Christ."

II. As a Teacher, to enlighten and instruct us in the knowledge of Divine things, for he says—"Learn of Me!"

1. He has made our minds capable of *expansion*. He has endowed us with a desire for knowledge and of delight in its acquisition.

2. He has furnished the necessary books and apparatus. He has made the earth to be one of our text books, and spread out the starry heavens for another. He has given us the Scriptures written "by holy men as they were moved by the Holy Ghost."

3. He is the Great Teacher in the subjects presented for our consideration; sin and holiness; life and death; time and eternity; salvation, redemption; how God can be just and yet justify the sinner that repents.

III. He is our exemplar.

He says, "Learn of Me." Example is said to be better than precept. In Christ we have both. He lived as He taught. He said, "Follow Me."

IV. He is our Refuge from sorrow and sin.

"And ye shall find rest to your souls." We have many burdens, but sin is the heaviest of them all. Well, He hath powers on earth to forgive sin. All power in heaven and earth is now His. "If we confess our sins He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Millions have come to Him and found rest in Him, and there is rest for millions more.

TREATING A GRACIOUS INVITATION LIGHTLY

REV J. C. B. MOYER

Matt. 22: 1-10.

In order to understand this parable we should first note its interpretation.

The king is God; the son is the Lord Jesus Christ; the marriage is His union with the Church.

The first bidden to the feast were the Jews by the prophets under the Old Testament dispensation; the servants sent forth when the feast was ready, to call them that were bidden, were the preachers in the lifetime of our Lord; the other servants sent out later are the preachers since His ascension. The destruction of those who had misused the servants, etc., represent the rejection of the Jews, which finally culminated in the overthrow of Jerusalem by the Roman army under Titus. The Jews having refused to come, and the wedding must be furnished with guests, therefore others were called in their place.

Paul said to his fellow countrymen at Pisidian Antioch, "It was necessary that the word of God should first have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo! we turn to the Gentiles."—Acts 13: 46.

I. The marriage.

There is no relation on earth more intimate and tender than that which is formed by marriage, and our Lord, who made use of every strong image that the world could furnish to express his close attachment to, and tender regard for His church, has made much use of this image for that purpose.

The church is represented as His bride. The church as an ideal whole is the bride; the individual believers are the true guests.

In Revelation 21st chapter, we have a most delightful picture of the "Lamb's wife," "a bride adorned for her husband," inconceivably beautiful and pure, like "gold, as it were transparent glass."

In the Song of Solomon, and throughout the Old and New Testament, we have this same conception of Christ's relation to the church, "washed from her sins, clothed in white, her loving heart given in virgin simplicity and purity to her glorious Husband, her Jesus—at once both Lover, Lord, and King."

II. The invitation.

"And sent forth his servants to call them that were bidden."

The first invitation was rejected; "they would not come."

Then He sent out a second invitation; and "they made light of it, and went their ways, one to his farm, another to his merchandise."

Such indifference can hardly be conceived, for if an earthly king had invited them they would have been eager to attend, but this was a true picture of the Jews in Christ's time.

Many modern people manifest the same indifference toward religion, and the spiritual blessings which God offers them in the gospel.

III. The wider welcome.

"Go ye therefore into the highways, and as many as ye shall find, bid to the marriage."

"They which were bidden were not worthy." They

were not worthy because they refused to come. There is no condition of coming to Christ, but *just to come.*

The bad are invited as well as the good; the bad that they may be made good, the good that they may become better.

The beautiful words of Augustine on Christ's love to His church may find here their application, "He loved her foul that He might make her fair."

It is the business of all Christians to go out into the highways and hedges and invite all, both good and bad, to come to the gospel feast.

IV. The gospel finally successful.

"The wedding was *furnished* with guests."

Christ's purposes and plans shall not fail; no matter how men slight the invitations of the gospel, nor how much the gospel may be opposed, we have here the assurance of its final triumph.

A great Italian violinist, while giving a musical entertainment, gained one of his greatest triumphs under very difficult circumstances. It is said that three strings of his violin broke one after another. The audience laughed and hissed, but with the one remaining string he played the most difficult music and seemed to have almost supernatural power over his instrument. So one invitation may be slighted, and another method fail, yet God can bring heavenly music from the broken powers of the human soul, and make His cause triumphant at last.

CHRIST THE DOOR

REV. T. V. DUGAN.

I am the Door.—John 10:7.

What a beautiful metaphor these words present to us. Christ is the door to all true happiness and joy in this life and to all that heaven contains for the soul.

I. Jesus is the door into God's favor and family.

There are religious systems that claim to meet the need of the soul, but can they? Can they bring sweet peace and rest to the soul, or wing it with the riches of God's grace? Failure and disappointment is their history. We must turn from all these to the door—Christ Jesus. Through Him we are accepted, justified, adopted, sanctified.

II. Jesus is the door to all the privileges of the church.

The fold is the church—a place of safety and protection. Now a door is necessary. There must be a place to enter in at. Jesus is the way into God's church. The food in the fold is for the sheep. Those who enter in through Jesus are enriched with the spiritual food of God.

III. Jesus is the door to communion with God.

We pass beyond the figure of the sheep-fold here, for the redeemed soul must commune with God in heaven. This must be done through Christ. The preacher preaches in the name of Jesus. Prayer is offered in His name. Praise sung in His name.

IV. Jesus is the door to eternal glory.

Moses would see the glory of God. In heaven we shall see that glory in all its fullness. We see through a glass darkly here, but there face to face. Jesus has gone to heaven to prepare a place for you, but will come again to receive you unto Himself. O, how glorious!

What then, is your attitude toward Christ the door? Have you come to the Father through Him? What is your estimate of Christ? Is He all and all to you?

THE SEVEN PARABLES AND THE SEVEN CHURCHES

REV. J. A. GORDON.

Matthew 13:3-50.

There are two ways of interpreting the Scripture, by commentaries and by the Scripture itself. If any interpretation is given here which is different form the usually accepted one, it is because it follows Scripture rather than the commentaries.

There are seven parables in this chapter. Whenever you find the number seven in the Scriptures you may conclude that something of importance is connected with the number. What does Jesus say about these parables: "To you it is given to know the mysteries of the kingdom of heaven." So there are seven churches addressed in the first of Revelation. It has also been conjectured that these seven parables represent seven periods. If they agree it could not be accidental. Let us put them over against one another.

1. Beginning with Matt. 13:3-9, we have the parable of the *sower*, corresponding to *Ephesus*, Rev. 2:1-7. Our Lord explains this parable in verses 18-23, so we shall not have to take our own explanation. The wicked one is introduced in the first parable as the principal feature, which causes us to ask, "Do these parables mean the triumph of the gospel?" Instead of triumph it represents Satan as constantly trying to thwart the gospel. Of the four parts of the seed only one part takes root, and the same thing is true through all the ages.

2. We have the parable of the *tares*, Matt. 13:24-30,

and our Lord's explanation, verses 27-40. This corresponds to the church in Smyrna. Here we have the evil one coming in again; "an enemy hath done this." In this the seed does not stand for the same thing as in the former parable. The good seed represents the children of the kingdom, and the tares the children of the wicked one. Unsanctified people in the church mingled with God's people.

3. We have the parable of the *mustard seed*, Matt. 13:31-32, which corresponds with Pergamos, Rev. 2:12-14. This changes its species; is first an herb, then becomes a tree. In Ezek. 31:3-14, we find exactly the same picture. Here is the Assyrian kingdom, a proud world-kingdom; and again in Daniel 4:10-19, we have the Babylonian kingdom represented by the same figure. The common interpretation of this has been that the parable referred to the triumphs of the church. But does it? The next thing in the church's history is that ungodly men took possession. Instead of a spiritual and unworldly body the church became a secular kingdom.

4. We have the parable of the *leaven*, Matt. 13:33. Three measures of meal was the common amount which a woman used, in Scripture times, to make bread. It has been a hard thing for many years for people to believe that leaven meant corruption. The common idea of this parable is that it means that the gospel will spread in the earth till all are converted. But there is not a passage of Scripture in the whole Bible which gives that idea. I cannot find one instance in all the Scriptures where leaven means anything but corruption. It was excluded from the passover because it was the symbol of corruption.

5. The parable of the *hid treasure*. In Dr. Shaff's commentary on Matthew, though he has undoubtedly

never thought of the line which we are pursuing, yet he says that this parable represents exactly what happened at the Reformation. What does *treasure* mean in Scripture? We see it in Ex. 19:5. Now turn to Rev. 3:1-4, and see what we find there: "A few names even in Sardis which have not defiled their garments."

6. The parable of *pearls*, Matt. 13:45-46. The pearl represents truth. Look at Philadelphia, Rev. 3:8-10. The commendation was that others had forsaken the truth while they had kept it. Roos, a commentator, says that the kingdom of God was buried and dug up again, so that these two represent very nearly the same thing.

7. The parable of the *drag-net*, Matt. 13:47-50. The sea in the Bible in several instances represents peoples, or multitudes. Here it means those gathered out of every nation. This brings us down to the end of the age. This is parallel with the church of Laodicea, Rev. 3:14. That describes the church in this day. There is among Christians of to-day, a body who are intensely hot. Never was there a time when there was a more spiritual body who have taken up apostolic Christianity so earnestly, and yet there is a great body in the church who are cold and worldly. There is a kind of Christianity which is cold and icy, and the two currents are meeting in the church of to-day.

THE WHITE STONE

REV. NEWMAN HALL

And I will give him a white stone, and in the stone a new name written, which no man knoweth, saving he which receiveth it.—Rev. 2: 17.

Reference is here made to the *tessera hospitalis*, the tally or token of hospitality employed by the ancients. When one person was received kindly by another, or a contract of friendship was entered into, the *tessera* was given.

It was so named from its shape, being four-sided; it was sometimes of wood, sometimes of stone; it was divided into two by the contracting parties; each wrote his name on half of the *tessera*; then they exchanged pieces, and therefore the name or device on the piece of the *tessera* which each received, was the name the other person had written upon it, and which no one else knew but him who received it.

It was carefully prized, and entitled the bearer to protection and hospitality. Plautus, in one of his plays, refers to this custom. Hanno inquires of a stranger where he may find Agorastocles, and discovers to his surprise that he is addressing the object of his search. "If so," he says, "compare, if you please, this hospitable *tessera;* here it is; I have it with me." Agorastocles replies, "It is the exact counterpart; I have the other at home." Hanno responds, "O, my friend! I rejoice to meet thee; thy father was my friend, my guest; I divided with him this hospitable *tessera.*" "Therefore," said

Agorastocles, "thou shalt have a home with me, for I reverence hospitality."

Beautiful illustration of gospel truth! The Saviour visits the sinner's heart, and being received as a guest, He bestows the white stone, the token of His unchanging love. He inverts the usual course; He invites Himself and brings the feast. He sups with us and makes us sup with Him. He enrolls our name among his list of friends. "He makes an everlasting covenant with us, ordered in all things and sure." He promises never to leave nor forsake us. He tells us we "shall never perish." He gives us the *tessera*, the *white stone*.

Is not this "the witness of the Spirit," the "earnest of the promised possession"? Does not "the Spirit witness with our spirit that we are born of God"?

On this white stone is inscribed a "new name." The part of the *tessera* which each of the contracting parties received contained the name of the other. And therefore, the "new name" on the "white stone," which he that overcometh receives, is that of Him who gives it. By the unbeliever, God is known as Power, as Majesty, as Justice. He is dreaded. "The carnal mind is enmity against God." The Christian alone knows Him as "Love!" Jehovah has now "a new name." Oh, friend, do you know God by "His new name"?

We are told that no man knoweth this new name, "saving he that receiveth it." He knows it for himself, but no one else can read it for him. Thus it resembles the "hidden manna."

We are travelers through the desert, we are far from home; we are exposed to privations, temptations and foes. But we are never far from the presence of a friend. Everywhere, in every city and every village, on the desert

and on the sea, in solitude and in the crowd, in health and in sickness, a Friend is at hand who will always recognize the white stone which He gave as a token of His friendship and love.

And then, there is a day coming when we shall be compelled to leave the homes of earth; when we must embrace for the last time our dearest friends. They can only go with us just so far. We must cross the river alone. But we shall not have left our treasure behind. No! we shall carry the white stone with us; and at the doors of the palace of the Great King we shall present it. The angels will recognize the new name on the *tessera*, and will say, "Come in, thou blessed of the Lord!" And Jesus Himself will say, "Come, ye blessed of my Father, inherit the kingdom!"

Such is the welcome that every soul shall experience to whom the promise is fulfilled: "I will give him a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth it."

A SOLEMN WARNING

REV. J. WILBUR CHAPMAN

For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost; and have tasted the good work of God, and the powers of the world to come; if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh and put Him to an open shame.—Hebrews 6: 4-6.

Every book has its key verse and the book is a closed one until we find the key verse. In almost every book of the Bible, too, there is a key word. In St. Mark the key word is "service"; in St. John, "light"; in St. Luke, "love"; St. Matthew, "righteousness." In Hebrews the key word is "better." This epistle was written to those who had turned from Judaism and yet refused Christ.

I believe, with one exception, this is the most solemn text in all the Bible. The apostle is not writing to those who are Christians, and have done their duty as it has been revealed to them. It is written to those who have called themselves Christians, and have been deceived. Yet, a man may have been a minister, a member or a teacher in the church, and yet at last hear the words: "I never knew you."

This message is to the man who has come very near to being a Christian; who has been the subject of a mother's supplication, of a wife's entreaties, of a minister's sermon; the man who for twenty-five years has had faint hopes of becoming a Christian some day. To him applies that verse: "Almost thou persuadest me." Pilate was almost persuaded, and yet he is in the kingdom of the

lost, trying to clean his hands from the blood of the Son of God. Judas was almost persuaded; he was, and lived, in the very presence of Christ, and yet he is in the kingdom of the lost, hearing the clink of the thirty pieces of silver for which he sold his Master.

I am looking into the faces of men who have drifted away; men who can see the vision of the happy Christian home from which they have drifted. This message, as solemn as any in the Bible, perhaps, is for the man or woman who has been very near to Christ. "It is impossible for those who were once enlightened." It ought to make our faces blanch. Oh, may God keep us from falling away.

Why is it impossible? It is not impossible on account of God. His mercy is from everlasting to everlasting. "Whosoever will let him come." He has been calling you in ten thousand ways. The difficulty is with you. You have said No! and No! and No! until your heart is like a stone and your conscience is seared.

The true translation of this line is "It is impossible for those who have been once and for all enlightened." This may be the night, this the invitation, this the call, and if you say No to-night, it may be the once and for all for you.

I remember the instance of a young man who was present at such a meeting as this and had risen up to accept the invitation, and a friend pulled him down and said: "Don't be foolish." He refused the invitation. On the road home that night there was an accident and he went into eternity. Oh, man, if God has pleaded with you, and He has; if He has touched your heart, and He has, I plead with you don't say No.

You have been enlightened about some things. You

have been enlightened about sin—that it is blighting to your character and damning to your soul. I remember a Cleveland girl who found a small spot on her hand. She took it to her physician, and he said it was nothing. But she knew that it was, and came to New York to one of our specialists. When he saw the hand he stepped back and said, "It is leprosy." She is now dying across the sea in the leper colony. I am speaking to-night to some who have taken the first little step wrong; the changing of a figure in an account book, the hiding of some sin. I remember a caller I had in New York. He showed me papers proving that he had been a minister in a little Pennsylvania town. Now he was a typical man of the street, ragged and filthy. He told me that a sinful thought had arisen in his mind and had stayed there for a day, a week, a month, and now he was where I saw him.

You have been enlightened about the Saviour. Not a man here but knows that He can save. Some young man here is saying, "He can't save me; you don't know my sins." I announce Him to-night for a Saviour. You know it. There is not a man or woman in the audience but is here to-night because you have tasted a little bit of eternal life.

I have dealt with men for the last ten years, and there is not a sin in this city that I do now know of, in other lives; I thank God not in my own life.

"If they shall fall away," oh, in the name of God don't refuse my invitation. Man, it's not too late to-night. There is a solemn hush in this assembly. You can shut your eyes and all but see the Son of God and all but hear Him speak. Don't reject Him. I bid you come just now. Let us pray.

THE HOLY SPIRIT'S WORK IN BELIEVERS

REV. A. J. GORDON

Ye shall receive the gift of the Holy Ghost.—Acts 2:38.

Our subject is the Holy Spirit in His work for believers. We are distinctly promised that after repentance and faith comes the gift of the Holy Ghost, as though it were something subsequent. There are four ways of describing this gift: baptizing, sealing, anointing, and filling.

I. First we will consider the gift of the Holy Spirit under the symbol of baptism.

Everything that belongs to Christ belongs to us; He has Himself fulfilled all that is required of us. He depended upon the Holy Ghost in His ministry, just as we must. He received the baptism of the Holy Ghost for service, not at the beginning of His life, but at the beginning of His ministry. So must we seek for it for our ministry. Thus Jesus Christ is constituted the Baptizer. We can baptize with water; He alone can baptize with the Holy Ghost. If you are full of the Spirit of God, put you into a worldly element and you are miserable. How can we be in the Holy Spirit and the Holy Spirit in us? Put an iron into the fire until it is red hot, and you will have both the iron in the fire and the fire in the iron.

II. Next we study the sealing of the Holy Spirit, remembering that whatever is true of Christ is true of the believer.—2 Cor. 1:2; Eph. 4:30.

Edersheim tells us that it was formerly the custom among the Jews, when the lamb had been selected for sacrifice, to fasten it by itself with a red cloth about its neck, in token that it was set apart for sacrifice, then when the priest had examined it, and declared it to be without blemish, he placed a seal upon it.

Jesus speaks of the meat which perishes, and of the meat which endures to life eternal. He is not only the lamb for sacrifice, but the lamb for food.

Bishop Bickersteth says: "You will notice that Paul always adapts his metaphors to those to whom he is writing." Now the Ephesians were familiar with sealing. Ephesus was a great lumber market. The lumber dealers came down in the spring and made their purchases, placing on them their own seal, and then in the fall they came down and going in and out among the various floats, claimed that which had been sealed—the redemption of the purchased possession. What does the seal therefore signify?

Paul has been saying that Hymenaeus and Philetus have apostatized, but, says he, do not be afraid if some do apostatize, for true believers have been sealed with a great seal, bearing two mottoes, "The Lord knoweth them that are His," and "Let every one that nameth the name of Christ depart from inquity," the marks of *ownership* and *holiness* (2 Tim. 2:17). That is what we are pledged to. We are to rejoice that the Lord owns us. "The Lord seals his own unto the day of redemption." When He comes the second time it will be those who are sealed whom He will take up to meet Him in the air. Who are they? Only those who have the Holy Spirit dwelling in them. As a magnet sweeping through sand in which iron filings are scattered collects the iron filings only, because they have first been magnetized by the magnet itself, so those who have been first filled with the Spirit of Christ will attach themselves to Him.

III. The next form under which we study the gift of the Spirit is that of anointing, first looking at the anointing of Christ.—Luke 4:18.

"You and your fathers have been reading for centuries about One who is to be anointed; I am He." This prophecy was fulfilled at His baptism. From that time the devil had a contest with Him right on to the end, "If thou be the Son of God, the anointed One." As He was Himself anointed with power, so He told His disciples that they should receive power.

Look at the Christian's anointing (2 Cor. 1:21; 1 John 2:27). Here is the distinction between Jesus Christ and all other ministers. He baptizes because He is head of the church. This gift cannot be purchased, and no minister can give the gift of the Holy Ghost. Our great High Priest was anointed not only for Himself, but the anointing on His head ran down upon His whole body, the church. There is one Aaron, with the special anointing which nobody can compound and nobody can buy.

IV. Lastly, we have the filling with the Holy Ghost. —Luke 4:1.

We several times have the expression that "Jesus was *filled* with the Holy Ghost." It is not said "fill yourselves." You have no responsibility except to be filled. If we are emptied of self we shall be filled with the Spirit. All the Spirit of Christ pours into and fills a man. How am I to empty myself? The Spirit comes in and empties of self. I have a full glass; there are two ways of emptying it, turning it upside down—or by gradually displacing its contents by dropping in quicksilver. God gives us the Spirit, and little by little the Spirit comes in and empties out these other things.

Under these four different figures, therefore, we see the gift of the Holy Spirit.

HOW GOD'S ELECTION WORKS

REV. JOHN MC NEIL

1 Samuel 16:6-13.

Our subject is the choosing of a king from among the sons of Jesse, the Bethlehemite. The royal seat was vacant, or was soon going to be. The Lord had rejected Saul from being king over Israel, and he sent his servant Samuel to choose him a king to fill the vacancy out of the family named. This narrative shows how the choosing was done. In the same way I like to think that I am here to-night, and great things—although it does not look like it—are in my gift. I magnify my office; I have a situation to offer.

We are ambassadors for Christ; we are here to offer to men a crown, a kingdom that never fades away. We offer you this, that you shall be believers in God's dear Son, which means co-workers with Him down here, and co-heirs with Him in the eternal splendor of the great hereafter. That is the gospel as I understand it. A mighty programme, is it not? and a programme the reality of which it is absolutely impossible to exaggerate.

In came the sons of Jesse, and first Eliab. He was the biggest, the "brawest," as they would say over the Tweed; a big, broad, buirdly chiel was Eliab, and he came in all his inches, feeling "the situation is for me. I have only to show myself, and whatever Samuel has to give I will get it." In he came; and Samuel came near being misled, I believe; for even prophets, if left to their own spirit, will go wrong like other men. He was about to yield to his own inspiration, and to the look of things, when he

was pulled by the sleeve, and the Lord said to him: "Samuel, look not upon his height, look not upon his countenance, seeing I have refused him." Exit Eliab—the Lord hath not chosen him.

I rather think he went out in a frightful rage. How his eye would flash and his cheek burn as with bowed head he who came in so full had to go out so empty! Why did not Eliab get Samuel's gift? Just because he was too big for the place; he made too big a show in the flesh and too little a show in the spirit. And a number of us are kept from Christ and kept out of the kingdom for the very same reason.

Now, will you remember that the Lord Jesus Christ, for whom I plead to-night, looks upon the heart, and a high look and a lofty look are an abomination unto him. He will go past us, notwithstanding all our physical inches, and all our intellectual endowment, and He will take somebody out of the gutter, lift up that soul, and show that he is beholden absolutely for nothing to pride of mental or bodily girth. Be humble, be lowly, and resist pride. "He giveth grace unto the lowly."

But before Samuel got to David he had more to do with other sons of Jesse. In came Abinadab, the second; and he said, "Neither hath the Lord chosen thee." Then came Shammah—he passed by and out. And seven sons of Jesse, in they came and out they went. Now, why did these seven lose it? Well, I think this is it: Eliab lost it because he was too big, too much concerned with himself, too proud, and these other sons lost it because they were away at the other extreme—too small, too little. Do not go about flaunting like a peacock, drawing all eyes to yourself and your strutting. But, on the other hand, do not be a nobody, because life has in it one splen-

did, golden, glorious opportunity that should compel every man to be bright and eager, and on the outlook for it, as it comes within his reach.

God forbid I should be hard on anybody; but, man, I wish you would stretch yourself! Life means more than a day's work, more than a night's pleasure, more than a night's sleep; life means a chance to be saved, a chance to be redeemed, a chance to be born again, a chance to become sons and daughters of God Almighty, and to reign with Christ for ever and ever! Do not let these splendid days given to you here on earth go past, while you "steal inglorious to the silent grave." Wake up! and when God comes be ready for him.

DAVID AND SAMUEL

David's brothers missed it because they deserved to miss it, because it would have been wasted on them. Now, how did David get it? I can imagine Samuel getting a little tempery, a little peppery. He turns round to Jesse and says, "Are all your children here?" It does look as if he had come on a fool's errand. He had come to give a crown, a kingdom; and the Lord had sent him—at least he thought so—to choose a king from among this man's sons. They had come and gone, and still he was at a loss. He turns round and says, "Are they all here?" And I fancy I hear Jesse saying, "Well, when I think of it, there is the youngest, a mere stripling, out there keeping sheep."

Samuel said, "Send for him; send for him, for we will not sit down until he comes." Listen to this description: The devil has not all the fine fellows. Here David comes in, and he is described for us; just as Eliab was described, so David is. And they sent and brought him. Now, he

was ruddy, and withal of a beautiful countenance, and goodly to look at. As his after-history shows, a splendid fellow, a daring fellow, with a keen eye in his head, and a big brain behind his eye, and a bursting heart inside his bosom. An all-round man was David, who was shepherd, soldier and king in one lifetime, and played his part well in all three. God never wastes himself on nothings and nobodies. Of course, to Him be all the praise, to Him be all the glory; it is He who makes us what we are. Oh, will you humbly return from the pride and conceit that are killing you and come to God, for He will build you up on a new plan altogether.

In came David, and the spirit of God said to Samuel: "Anoint him; for this is he." And on this high and holy day God anointed him and sealed all those natural qualifications for His own and put that extra plus to them all that comes out of His grace and His call and His anointing, sealed his youth.

How did David get it? He got it because he was there to get it. When his father sent for him he was keeping sheep, very likely near the house, and when they went for the stripling he was faithful to his charge. His father said he was keeping the sheep, and when the messenger went, there he was. If we had been David—you remember how we did when we were young. I remember how I did. If you had sent me to keep sheep, half an hour afterward where would I have been, and the sheep, too? I remember once being sent to keep crows out of a field—a very important bit of work in the country—and half an hour afterward there were multitudes of crows, but no boy!

Suppose somebody had come to my father and said: I want to choose one of your family for my situation, and I

had been considered likely, and that I had been sent for, expecting to find me, faithful to little things—namely, keeping crows away—but, lo, I was gone away hazel-nutting or bird-nesting, miles off! The point is this: Be faithful where you are; be faithful in keeping sheep; be faithful in the office; servant, be faithful down there in the kitchen; whatever your sphere, be diligent; be your best in what you are at, though it should be as humble as keeping sheep.

David got it because he was there to get it, and, last of all, because he took it. You can imagine David being just like the rest, and saying to Samuel: "I beg to decline. Really, Samuel, you have landed upon me too suddenly; don't you see, prophet, I have no time to think of this? I was out there keeping sheep, and I was suddenly called in; and here you are going to make me king, with all that that involves. I have no ambition that way; it is not for me; give it to Eliab—I think they all thought Eliab was the man—and let me go away back again.

DO NOT HANG BACK

Do not hang back and say, "It is not for me." Do not say, "I will need to go home and think over this." Don't! It does not need thinking over. Just as you are, and where you are, do what David did. I think there is nothing more splendid. It shows the reach of that young stripling's heart and mind, that when this was sprung upon him he rose to the occasion. He stooped to conquer! So we all overcome our obstacles in connection with the acceptance of the gospel.

Take Christ now, when the offer is made in the Lord's great name; and although we may never meet again, I will forecast your future before I sit down. You may

never make a fortune; you may be called upon to lose a fortune because of being faithful to Jesus Christ; you may live a long, toilsome, troubled, persecuted, seemingly undesirable life; but fifty years after this, if you are then dying, and know it, dying intelligently; if you are dying in the faith and fear of Jesus Christ, this night, this building, this unfamiliar preacher, with his unfamiliar face and his unfamiliar Scotch accent, with his rude, his seemingly rude, and rough and boisterous ways, will come back upon you, and your dying eye will brighten, and I can hear your dying tongue saying: "Aye, it is a long, long time since that night, but I accepted the preacher's call, I closed with Christ, and although I have not been what I might have been, I have fought a good fight, I have finished my course, I have kept—what a shout! —I have kept the faith!"

WITNESSING FOR CHRIST

And ye shall be witness unto me.—Acts 1:8.

The great business of all true Christians is to witness for Christ.

I. A witness is expected to testify only to what he actually knows.

It must not be something he has heard, or thinks, but *knows*. Jesus Christ is called "the faithful and true witness" (Rev. 3:14). He said, "We testify that *we do know and have seen*" (John 3:11). The apostles were witnesses of facts that had come under their personal observation, such as our Lord's life, miracles, death and resurrection. Peter preached these on the day of Pentecost and said, "*Whereof we are witnesses*."—Acts 2:32.

So, to-day, what is needed, in the pulpit and pew, is not doubt, nor speculation, but testimony to facts—men and women who shall be able to say "*We know*."

II. A good witness is a willing one.

"Thy people shall be willing in the day of thy power" (Ps. 110:3). What a poor witness Peter was in the judgment hall—he said, "I know not the man." But what a willing witness he was when filled with the Spirit.

III. Testimony to be valuable must be consistent.

The evidence must not be contradictory. The witnesses who testified against Christ did not agree in their testimony. May it not be so with us who *witness for* Him. May our words and lives agree.

IV. Jesus is the faithful and true witness.

When we witness for Christ He witnesses for us. "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven." —Matt. 10:32.

THE SUFFERING MESSIAH

As many were astonished at thee; his visage was so marred, more than any man, and his form more than the sons of men: so shall he sprinkle many nations.—Isaiah 52: 14.

In the commencement of this chapter the prophet predicts the deliverance of the Jews from captivity by Jehovah. This leads Him to speak of the greater deliverance from sin by the Messiah. As He gazes into the future with prophetic vision, the Great Deliverer appears as a "man of sorrows, and as one who is acquainted with grief."

I. The abasement and sufferings of Christ.

"His visage was marred more than any man's." This is seen in His

1. Original exaltation. Solomon speaks of Him as the Divine Wisdom; John as the Divine Logos; Christ Himself declares His preëxistence when He said, "Before Abraham I am"; and also in His intercessary prayer when He said, "Father, glorify me with the glory that I had with Thee before the world was."

Now the Lord of glory left heaven and came to earth to suffer and die for sinful men. There is nothing, and never can be, parallel to this in the history of the human race. There never was, and never can be, such self-abjuration and self-abnegation as this.

2. His incarnation and subsequent humiliation. "He was born of a woman; made under the law." "He was rich and became poor." He had "not where to lay his head." He lodged in another man's house; He fed at another man's table; He preached in another man's boat;

He prayed in another man's garden; He was buried in another man's grave. He experienced loneliness and forsakenness, hunger and thirst, weariness and fatigue.

Follow Him to Gethsemane, to the judgment hall, to Calvary! After death, to complete the violence, a soldier pierces His side. And now, He is dead! Behold that face! Was there ever a visage so marred as His?

II. The sufferings of Christ were productive of astonishment.

"Many were astonished at thee." The women who followed Him weeping were astonished; the disciples who knew Him best were astonished; the thousands whom He had taught and healed and fed were amazed to see such a life have so tragic an end. Devils were astonished to see themselves outdone by men; angels to behold Him whom all heaven adores hung on the gory tree. Nature was astonished! The sun was veiled in darkness; the earth trembled; the rocks were rent!

III. The sufferings of Christ were vicarious and for all mankind.

"So shall he sprinkle many nations." He did not die simply as a martyr or a witness of the truth. "He tasted death for every man." "He died, the just for the unjust, that he might bring us to God." "He is the propitiation for our sins, and not for ours only, but for the sins of the whole world."

The imagery is borrowed from the Old Testament ceremonies. There was,

1. The sprinkling of blood on the day of atonement.

2. The sprinkling of water on the unclean, called the water of separation, by which act the person was separated to a holy purpose.

3. The sprinkling of water and of blood on the leper, by which ceremony he was pronounced clean or healed, and was no longer compelled to remain without the camp.

These three ceremonies represent the work of Christ, we conceive, under three aspects; namely,

(1) Atoning or suffering in our stead.

(2) Cleansing, because we need not only forgiveness but purifying.

(3) Healing or renewal of spiritual health.

THE SOWER AND HIS REWARD

REV. T. R. STEVENSON

Cast thy bread upon the waters: for thou shalt find it after many days.—Eccl. 11:1.

The text is based on a custom never practiced with us. We do not cast bread upon the waters, but upon the soil. In Egypt, China and India, however, rice, which is the staple food, is sown when floods abound, and, hidden for a time, is found "after many days."

1. Here is appropriation. "Thy bread." Make it thy possession before thou casteth it. We must be saved ere we expect to save others. "When thou art converted," not until then, strengthen thy brethren. Experience is influence.

2. Here is discretion. "Cast thy bread upon the waters." We must take care what we sow. It must be "bread," not chaff nor husks, but good grain. Doctrines affect deeds. A lax theology produces a lax morality. A noble vessel with a rich cargo was wrecked on the coast of Ireland. How came it to pass? The captain mistook a light. That was all. If we mistake the light of error for that of truth we shall make shipwreck of our peace and usefulness.

3. Here is self-sacrifice. The husbandman could cook and eat his own grain. But no—he flings it forth. He casts it "upon the waters." Love is always strong, but love suffering is preëminently so. The martyrs gave their lives for Christ and His church and their blood became the seed from which sprang a multiplied harvest of confessors. "Except a grain of wheat fall into the

ground and die, it abideth alone; but if it die, it bringeth forth much fruit."

4. Here is patience. "Many days." Not to-morrow, nor next week, nor next month, does the sower become the reaper. He quietly bides his time. "Many days" must elapse before the harvest arrives. God is sublimely patient. He does nothing in a hurry. He can afford to wait. Man is impatient. He is perpetually demanding results. Statistics are the idol of many. The question, how many have been "added to the church" has turned many a teacher and preacher from a faithful sower into a premature reaper. Leave the statistics with God. He knows His elect. He knows His own—He counts the stars. He is Lord of the harvest.

5. Here is recompense. "Thou shalt find it." It is ever so. Good cannot be totally lost. That which thou sowest, thou shalt reap—whether it be good or bad—not something else, mark you, but that very thing intensified and multiplied. "Sow to the flesh" and you will reap corruption; "sow to the spirit" and reap a spiritual harvest.

Thou canst not toil in vain;
Cold, heat, and moist and dry,
Shall foster and mature the grain
For garners in the sky.

CONVERTS EXHORTED

Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart, they would cleave unto the Lord. For he was a good man, and full of the Holy Ghost.—Acts 11:23, 24.

I. What he saw.

"And when he had seen the grace of God." How can one see that which is invisible? By its effects. *The wind. Gravitation. The spirit.* And so at Antioch, he saw men changed, etc.

II. What he felt.

"He was glad." There is nothing that so rejoices the heart of a true Christian as to see a revival of religion—the conversion of souls.

III. What he did.

"He exhorted them to cleave to the Lord," "with *purpose* of heart."

The reason assigned for his conduct, "He was a *good man*," "and was *full* of the Holy Ghost."

We are interested in this church of Antioch, because,

1. It was the first church ever organized out of Gentile converts.

2. It was a revival church. It was born in a revival.

3. It was a missionary church. The first foreign missionaries were sent forth by this church—Paul, Barnabas and Mark.

4. It was here that the disciples were first called Christians.

INSPIRED SCRIPTURE

REV. G. CAMPBELL MORGAN

All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction, for righteousness.—2 Tim. 3:16.

Revelation must be both natural and supernatural. It must be such as man can understand. It must be something that he himself is unable to produce. The Scriptures fulfill these requirements. They are in the language of the man; they speak of human life; but they contain truths of which man cannot be the author. They are like Jacob's ladder, one end upon the earth, the other reaching into the skies beyond our vision. They are like the manna, they satisfy man's hunger, but they have come down from heaven.

They deal with the past, the present, and the future. Among other writings they are unique in this, that they mirror perfectly the human heart. The mourning of Abraham at the cave of Machpelah is the grief of the bereaved to-day. The same old problems vex mankind, and the cry of the Psalmist fits their needs: "Create in me a clean heart."

One buttress of the word rests back in Eternity—"in the beginning"; the other, where are heard the songs about the great white throne.

We hear the Spirit of God speaking through men. This library was fifteen hundred years in being written.

Notice one thing: it does not define inspiration, it states the fact. A great part of the divisions and bitterness in

the church arises because man attempts to define what the Bible leaves undefined,—for example, the great theological profundities of the trinity and the incarnation.

I hold that the sacred writings are inspired in their full plenary sense, that the doctrine is unmixed with error, that the history is true. I believe also that they were verbally inspired in the original. I became convinced some time ago, after a close study of the prepositions of the Bible, that the Holy Spirit is a grammarian. There are whole volumes of meaning lodged in these parts of speech. These Scriptures were given through men who stamped them with their natural and varying characteristics; they were so safeguarded by the Holy Spirit, that neither was individuality killed nor the message of the Almighty lost. In the process of centuries, some inaccuracies have crept in. I welcome all study which takes us back to the originals. But when one, after following out a Scripture conclusion, takes issue with it, saying "This does not appeal to my consciousness," I consider it blasphemy. I have been severely criticized for this position. If you ask me why God did not safeguard His word so that no inaccuracies should appear. Ah! that is the problem of Eden, and I do not profess to be able to solve that. Why did not God having made man upright so safeguard him that he should remain in that condition? I cannot answer you. Everything perfect given by God has been injured in the hand of man through sin. Yet the inaccuracies of Scripture are so slight that no man for this cause need give them up.

The Book is its own best proof. When young men come to me saying, "I am in the midst of the fight, can you not recommend to me some work where these things are clearly set forth?" I reply, "I know of nothing like

the Book itself." We need to know *it;* we have spent our time hunting texts.

To begin with Christ: we have in Him 1st, a standard of life; 2d, a force of renewal—this is denied but there are many before me who would testify to the fact that what they once hated, they now love. When the Fiji Islands were visited by the Wesleyan missionaries, and those fierce cannibals were transformed by the power of the gospel, there were not wanting those who cavilled, saying that the change was not due to the Holy Ghost but to the dogged persistence of the missionaries themselves; that half a dozen swearing infidels could have produced the same results. The answer in this case is obvious. There are plenty of islands remaining for all such experiments. 3d, Christ created an empire of love. Let no man believe that love to Christ is diminishing. In spite of our little "family quarrels" its power is strong, and there are people who do not seem to you specially enthusiastic, who are capable of martyrdom. 4th, His name is a poem of hope. It has inspired men so that they laugh at grim Death, and pass through the waters of Jordan dry shod.

If we reject the Old Testament we can scarcely cleave to the New. In the latter there are but three books—the personal letters of Philemon and of 2 and 3 John—which do not contain allusions to the Old. Strike out of the Gospel of Matthew the chapters which refer to the Old Testament and you have but two out of its twenty-eight; the Gospel of Mark will have but two out of its sixteen; Luke but one out of its twenty-four; and John but five out of its twenty-one. (At this point there was given in addition a wealth of similar statements, showing how indissolubly the Old and the New are welded together.)

If we remove a stone here and there, the whole structure begins to topple. To say that St. Paul was mistaken when he wrote about the second advent is monstrous! Christ Himself referred to the books of Daniel and Jonah. The theory advanced, that He had so emptied Himself of divinity as to place Himself on a level with His contemporaries in knowledge, seems to me to degrade Him, and on this hypothesis we strike a rock, for He said distinctly that He was taught of His Father.

The New Testament treats 1st of Christ's person, in the Gospels; 2d, in the Acts, of His power; 3d, in the Epistles we have His precepts; 4th, in Revelation, His program, which we cannot yet fully understand, but which gleams with the glory which is to be.

THE UNREASONABLENESS OF UNBELIEF

Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.—John 20:25.

My subject is the unreasonableness and wickedness of unbelief. Consider how unreasonable the unbelief of Thomas was in the light of all the evidence he had as to the mission of Christ to the world.

1. As a Jew he must have been familiar with the more than three hundred prophecies proclaiming the Messiah.

2. As a disciple of Jesus he must have been familiar with the incidents connected with His life; such as the birth, the flight into Egypt, the baptism, etc.

3. He had been an eye-witness of the *works* of Christ. He had seen Him open blind eyes; heal the sick, cure the lepers, raise the dead, etc.

4. He was familiar with Christ's own works. He had heard Him say that He should be crucified and "rise the third day."

5. He had seen the wonders that accompanied the crucifixion; such as the preternatural darkness, the quaking earth, the riven rocks.

6. He had the testimony of eye-witnesses; as Mary Magdalene and the other women, Cleophas and his friend, the ten disciples or apostles.

To all these evidences he says, "I will not believe except I see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side."

Unbelief knows no bounds, no law; it would rob the soul of its peace; heaven of its glory; Christ of His crown, and God of His throne. It would drive Christ from land to land to show His wounded hands and side, and then mock Him because He yielded to its satanic demands.

But now, as reprehensible and as inexcusable as was the unbelief of Thomas, ours is equally as wicked. Thomas doubted three classes of witnesses.

I. He doubted the testimony of the inspired writers.

Had he believed the Old Testament prophecies he would have had little trouble in apprehending Him who was the fulfillment.

Friend, do you believe the Scriptures? "Believest *thou* the prophets?" If not, your unbelief is more sinful in God's sight, than was that of Thomas. He had simply the Old Testament in limited form. You have the Bible complete. A chain of sixty-six links, forged and welded together by the power, and love, and blood of Jesus.

The Bible is true in its statements concerning Christ as *the world's Redeemer;* as to *the conditions of salvation* and *the awful doom of the wicked.*

II. Thomas doubted the testimony of his friends.

Friend, do you doubt the testimony of the children of God? Your friends testify to Christ's power to *save*, to *deliver* and to *keep.* They have testified even unto death. Hear Stephen say, "I see heaven opened and Jesus standing at the right hand of God." Hear Paul say, "I have fought a good fight," etc. Hear young McCallom say, "Mother, open the windows and doors, and let the glory in." Hear Hannah Moore say with her dying lips, "Joy, joy, joy!" Hear Bishop James say, "I am not disap-

pointed." Hear Alfred Cookman, "I am sweeping through the gates, washed in the blood of the Lamb."

III. Thomas doubted the testimony of the Lord Jesus Christ.

Christ had repeatedly told His disciples during the three years of their association with Him that He must die and rise again. The very night before His crucifixion He had said, "After I am risen again I will go before you into Galilee."—Matt. 26:32.

But Thomas had his doubts—all his doubts—removed. It was eight days from our Lord's appearance to the ten disciples. They were now all together in the upper room in Jerusalem. Again Jesus stood in their midst, and to Thomas He said: "Reach hither thy finger and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing. And Thomas answered and said unto him, My Lord, and my God."

And friend, your doubts can all be removed. One interview with Jesus and they will be gone forever, and you will say: "I know whom I have believed. He is my Lord and my God."

THE NINEVITES

The men of Nineveh shall rise in judgment with this generation, and shall condemn it; because they repented at the preaching of Jonah; and behold a greater than Jonah is here.—Matt. 12:41.

The Scriptures plainly teach that there will be a final judgment. Christ will be the judge (Acts 17:31). All the world will be present.

I. The persons spoken of.

"The men of Nineveh."

1. They were the inhabitants of a *large* city. Great cities are the theaters of great sins.

2. They were the inhabitants of a *heathen* city, characterized by heathen iniquities.

3. They were the inhabitants of a *royal* city. Luxury and pomp dazzled the minds and hardened the hearts of the people.

II. Our Lord's declaration concerning the Ninevites.

1. They were to appear in judgment with that generation—the Jews to whom our Lord spoke.

2. They were to condemn the Jews who rejected our Lord.

III. The ground of this condemnation.

1. The Ninevites were only warned by one prophet; the Jews by many.

2. They had only a brief season of instruction; the Jews long ages.

Jonah entered a day's journey into the city and cried, "Yet forty days and Nineveh shall be destroyed."

IV. The comparison between Jonah and our Lord.

"A greater than Jonah is here."

1. Jonah was only a man and a poor sinful man at that; Christ was the God man.

2. Jonah wished the ruin and destruction of Nineveh; Jesus wept over the prospective ruin of Jerusalem.

3. The wonderful events in the life of Jonah proclaimed him a prophet; the wonderful events in the life of Christ proclaimed Him a prophet.

The angels said, "Unto you is born a Saviour who is Christ the Lord." "*A greater than Jonah is here!*"

The demons trembled and said, "Hast thou come to torment us before our time?" "A greater than Jonah is here!"

The winds heard His "peace, be still," and answered as they died away on the distant hills, "A greater than Jonah is here!"

The dead left their graves to add their testimony, "A greater than Jonah is here!"

FOLLOWERS OF CHRIST

REV. JOHN MC NEIL

And it came to pass that as they went in the way a certain man said unto him, Lord, I will follow thee whithersoever thou goest. And Jesus said unto him. Foxes have holes and birds of the air have nests; but the Son of man hath not where to lay his head.—Luke 9: 57-62.

Now let me test myself, first of all, by this man. Am I really with him? Am I really in the inner circle of Christ's own, true, faithful, devoted followers? For with him it is all inner circle. What kind of a man is this? You may be like him. The Lord did not fasten him by a "follow me" as He did with others. But neither is he turned away by the Lord saying: "No, my friend, I am going through the land, and whomsoever I wish to have for my purposes I call individually. I give to each express, clear monition and indication on the tympanum of his own ear that my voice has spoken and I have called him by his name."

Now, I believe in eternity that will be found to be true. I believe it will be found that all of us who are saved did receive a personal call, to which, in the depth of our soul, we responded. This man had no special call, like Peter, for example, so far as we know. But he had heard of Jesus, and he was a man to whom Christ seems to have been most attractive. He was what we would call a man of sanguine temperament—quick, open, free, who sees the drift of your argument before you have got through it. He knows the appeal before it is uttered, and there he is, saying: "All right. I understand you want me? Here I am." And one would think it seems hard to take such a man, all boiling over for Christ, to give him a sousing in

this cold bath two or three times, and then to set him down all dripping and say: "Now, what do you think of it?" It seems to be hard, but as there can be no hardness with Christ, this must be the way of perfect wisdom.

WHAT IS HYPOCRISY?

My brethren and my sisters, those of us who are quick and warm and sympathetic, now crying in sympathy, our eyes filled and our whole being quivering, and in another moment shouting with joy—don't we come to be as near to hypocrites as anything that deserves that name, if there is such a thing going? If it be hypocrisy to be hot and full-blooded this minute and then to be as cold as the world before an hour is over—if that is hypocrisy, then have we not been desperately near it? And is it not kind of Christ to take us when we are quick and warm and give us a sousing in this cold bath? "Foxes have holes and birds of the air nests, but the Son of man hath not where to lay his head." I will be despised; will you bear the despite with me? I will be lonely; will you have companionship with a lonely man?

Now, can you take Christ at the lowest level, and can you see His true spiritual glory, and all the promise and prophecy about Him for himself and for us that are bound up in Him? Can we put our arms around Him when He comes before us, the despised and rejected of men, and say to Him: "Entreat me not to leave Thee, nor to return from following after Thee, my Master; where Thou goest I will go, and where Thou lodgest, let it be on the cold hillside of loneliness and unpopularity, I will lodge. Thy people shall be my people."

The kingdom of Christ is not of this world. Now, let me be plain with you. Am I not speaking to some here

who profess to be His? It is the best factor in your life, so to speak; your Christian profession. But is there anything in common between you and Christ? Christ was so dead to the ambitions of the world that He could fare as He did and take it calmly. Are you like that? Am I like that? If I am not, am I His? What is the use of my hugging a delusion to my heart and living a minute longer in a fool's paradise? Are we people who have so seen and heard and observed Christ and have been so taught of Him that the world is altogether changed?

For ah, the Master is so fair,
His smile so sweet on banished men,
That they who meet it unaware
Can never rest on earth again.

And they who see him risen afar,
At God's right hand to welcome them,
Forgetful stand of home and land
Desiring fair Jerusalem.

OVERQUICK AND OVERSLOW

And He said unto another, "Follow me." But he said, "Lord, suffer me first to go and bury my father." And Jesus said unto him, "Let the dead bury their dead, but go thou and preach the kingdom of God." The Lord said to this man, "Follow me." But he said, "Lord, suffer me first to go bury my father." He did not say No; it is an honest human difficulty. As if he would say, "Now don't be extreme; don't be inconsiderate; remember I am only flesh and blood. Lord, remember how when Thou didst come to me I was tangled and twisted into all this evil of a world and how am I to get out?" The first man was what the Scotch would say "ower quick," the second "ower slow." In my own

measure I have had that experience. Several summers ago all this came vividly upon me. My father died hundreds of miles away, in Scotland. Is there anything that would have been better for me, apparently anything more urgent upon me, than to have gone and laid his honored dust beside my mother in the churchyard on the hillside? But just at that very time I was placarded all over a midland town to preach the gospel. The minister had just written telling me that people were coming in from far and near to hear. Then in came a letter by the next post, saying that my father had died; and because of the date, when, in God's providence he had been taken away, there was no other day on which to bury him than that on which I was down to preach in that midland town. Well, don't you think I felt the tug? "Shall I wire and say the meeting must be abandoned, my father is dead?" I thought that would be a sufficient excuse. People might be disappointed, but what, after all, could they say? But I dared not send it, for this same Jesus stood by me and seemed to say: "Now, look, I have you; you go and preach the gospel to those people. Which would you rather, bury the dead or raise the dead?" And I went to preach.

MUST DECIDE TO-DAY

We say: "I cannot decide for Christ to-day, I cannot rise up to tell you, preacher, of another thing that is coming first, but if I told you, you would quite understand that I cannot decide to-day. But I'll be back next Sunday and I shall then make a splendid surrender." Exactly. The devil knows all about it. His side is full of men like that. The way to hell is paved with good intentions; filled with people dressed in mourning, burying their friends, too busy digging graves to serve the

Lord. Say whether would you rather work with sexton's shovel or blow the resurrection trumpet? God help you! And are you going to take the spade? This man was meant to be a trumpet blower, to be a raiser of the dead, a preacher of the kingdom, and he was in danger of falling down to the sexton's task, and so are you, so am I.

Another also said, "Lord, I will follow thee, but let me first go bid them farewell which are at home at my house." And Jesus said unto him, "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God." He liked home, and the Lord knows all about that feeling. He is homely. He is as human as we are. He liked home, and is able to understand how it tells upon us. He understands its sweet atmosphere, its music, its spell, its peace. He knows how "home" would have shut him in from his work, and therefore urges for decision now. Aye, He knows it all; He has been through it all. Man, He has tasted every cup that seems bitter to you and me. Decide! decide! Christ first, everything after that. "If a man forsake not father, mother, wife, life, all that he hath, he cannot be my disciple." You cannot plough and put your hands in your pockets. You cannot take ploughing easy, and yet you are taking religion easy. You are giving it only one hand, and you have lots of energy to spare for other things. Take care! But, oh, do not go back! Are you going to stop? Stop? Never! We are going at it better than ever. We thank Thee, O Christ, for that solemn warning. How like, or how unlike, we are to Him who could say, "It is my meat and drink to do the will of him that sent me and to finish his work." Plough out your furrows, for Christ is at the far end to receive you and to say, "Well done, well ploughed!"

THE RELIGION OF SONG

REV. JAMES BURRELL

And when they had sung a hymn, they went out into the Mount of Olives.—Matt. 26: 30.

There is one true religion; all others are false. This proposition may be proven from many standpoints; it is enough for our purpose to say that Christianity stands solitary and alone as the Religion of Song. The Hindu mutters cabalistic sentences, the Confucianist beats a tom-tom, the Moslem shouts from his tower, "To prayer! To prayer!" The Christian makes melody in his heart, singing psalms and hymns and spiritual songs.

It is pleasant to think of Jesus on the night before His crucifixion, uniting with His disciples in the singing of a hymn; probably one of the Hillel psalms (Psalm 115: 118). It is recorded by Pliny the Younger (A. D. 107) that the Christians of his time "were accustomed to assemble on their holy day at sunrise, and sing responsively their praises to Christ as God." The religion of Jesus has come down through the centuries like a lark, singing on its way.

I. Our first song is the *song of salvation.*

None but a Christian can sing it. No other religion has the Cross; no other suggests redemption from sin. We are delivered from the horror of the mislived past, and rejoice in the hope of everlasting life.

II. Then, *songs of the pilgrimage.*

"Children of the heavenly King, as ye journey, sweetly sing." The Jews on their way to the annual feasts at

Jerusalem marked the stages of their journey by singing the "Psalms of Degrees." We are pilgrims and strangers, looking for a better country. "The ransomed of the Lord shall come to Zion with songs and everlasting joy upon their heads." The picture is this: A company once led away in chains, ransomed now and returning through the gates of their native city with rejoicing. Thus shall we end our journey presently at heaven's gate.

III. *Songs of service.*

The song of the vintage; the song of harvest home. A light heart makes a ready hand. There is hope for the boy who whistles on his way to school. Blessings on Dick Swiveller, picking out on his poor flute the tune, "Away with melancholy"; adversity could not dishearten him. The Tenth Regulars (colored) went up San Juan Hill singing a camp-meeting song. Who shall estimate the value of "the praise service" in the service of toil? A cheerful servant of Christ carries his burden as a bird carries its wings, making a motor of it; rising toward heaven by means of it.

IV. *Songs in the night.*

The most joyous epistles of Paul are the four written in prison—Philippians, Colossians, Philemon, 2 Timothy. "Stone walls do not a prison make, nor iron bars a cage." Paul and Silas, sore from their scourging, feet in the stocks, not knowing what to-morrow would bring forth, made their dungeon ring with praise, "and the prisoners heard it." Pain, poverty, disappointment, bereavement, cannot quench a Christian's hope nor hush his song. He looks from the darkness of an open grave to the brightness of the open heavens. Separation here; reunion there. Momentary affliction; an eternal weight of glory.

V. In the *valley of the shadow.*

In *Pilgrim' Progress* the traveler sings as he dips his feet in the Jordan. This is true to experience. Once and again I have been asked by the dying to sing, "Jesus, Lover of My Soul," or "My Faith Looks up to Thee"; once the pilgrim's voice joined faintly in, for a while, then broke off and finished the verse in heaven.

VI. The "*new song.*"

What will it be? Who shall imagine it? How feeble will all our earthly melodies seem when we hear the great anthem in the celestial city. Great choirs and orchestras; harpers harping on the sea of glass; a blending of voices like the sound of many waters. And He who on the night before the crucifixion "sang an hymn" with His disciples and "went out" to drink the purple cup of Gethesmane, will be present in the great assemblage, worshiped of all. Let us be attuning our hearts and voices to praise Him.

THE VALUE OF A MAN

REV. WAYLAND HOYT

When I consider the heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man that thou art mindful of him? and the son of man that thou visitest him?—Psalm 8:3, 4.

The sun is 92,700,000 miles from our earth. To simply count a million you would have to count steadily three days and nights. You must count thus steadily almost three hundred days and nights before you could count even the number of miles separating the sun from the earth.

If the sun were cut up into a million pieces, each millionth part would be in bulk considerably larger than our earth. The sun rays out into space, light and heat in all directions. And our earth—though all the mighty processes going on in it are utterly dependent on the sun—catches, of that light and heat, but the two-billionth part.

And yet, so vast are the heavens which God has builded that if our sun and our earth, with all our earth contains, were to vanish instantly, the effect upon the universe would be but as the ceasing of the tiniest star.

Well may we take up the exclamation of the Psalmist: "When I consider thy heavens, what is man that thou art mindful of *him!*"

Yet God *is* mindful of him. Tiny and apparently insignificant as man seems, he yet possesses an unutterable value.

Behold the value of a man, as that value is disclosed in the teachings of our Lord and Saviour. I am indebted

for suggestions in this direction to a recent volume on "The Theology of the New Testament," by Professor Stevens, of the Yale University.

1. Think: A man is of value because, according to the teachings of Jesus, he is the subject of the minutest divine care. Read Luke 12:6-8.

This is the Scripture of the "odd sparrow." And the sparrow of Palestine was the same chattering, impudent, intrusive, rapidly multiplying sparrow that—imported, unfortunately, from England—now annoys us and drives away from their usual haunts so many of our sweet songsters. The sparrows were so cheap, and of such slight value for food, two farthings could buy four of them, with the odd one thrown in. But not even the odd sparrow does God forget. Surely, then, not a man—of more value than multitudes of them.

2. Think again: According to the teachings of Jesus, a man is of value because divine institutions are for him. A man is not for divine institutions; such institutions are for the man. This is true even of the Sabbath. Read Mark 2:27.

3. Think again: According to the teachings of Jesus, a man is of value because even the most inconsiderable persons possess preciousness in God's sight. Take little children. Read Matt. 18:1-7.

4. Think again: According to the teachings of Jesus, a man is of value because even the worst sinner holds value in God's sight. Read Luke 15:1-7.

See also the penitent thief (Luke 23:34-43).

5. Think again: According to the teachings of Jesus, a man is of value because he is immortal. Read Mark 12:26, 27.

6. Think again: According to the teachings of Jesus, a man is of value because Deity has made for him the utmost sacrifice. Take the teaching of Jesus as interpreted by St. Paul. Read Phil. 2:5-8.

7. Think again: According to the teachings of Jesus, a man is of value because his loss is a calamity unspeakable. Read Mark 8:36, 37.

And heed the Great Master's definition of the true life. Read John 17:4.

Spiritual correspondence and intimacy with God, through Jesus Christ—this is the eternal life; to miss that is illimitable disaster. What value, then, does a man possess!

THE EFFECTS OF SIN

REV. C. J. POPE

And when the woman saw that the tree was good for food . . . . she took of the fruit thereof, and did eat, and gave unto her husband with her, and he did eat.—Gen. 3: 6.

Introduction: Sin is a reality. It does not change in its essential nature. What it did once it does now and forever will do. The terrible thing is, it is so lightly regarded to-day.

I. First effect was to produce a sense of pollution.

"Their eyes were opened" and they sought to hide themselves from each other and God. Sin cannot endure the gaze of innocence or holiness.

II. It transformed an innocent person into a corruptor of others.

"She gave to her husband." How terrible! A "help-meet" becomes an agent to destroy the closest relative. So also to-day, husbands, wives, parents, brothers and sisters become the agents of Satan.

III. It became hereditary.

Cain slew Abel. How fast the fruit matured! See James 1: 15. If parents transmit to children tendencies to sin it is plainly their duty to counteract those tendencies by goodly lives and teaching.

IV. It vitiated all life.

All sin in all forms is the progeny of that one sin. Our sin would result the same, given time and opportunity.

What, then, shall we do with sin? No wonder anxious souls cry: "What can wash away my sin?" Thank God, the blood of Jesus can. Come to Him and say:

I lay my sins on Jesus,
The spotless Lamb of God,
He bears them all and frees us
From its accursed load.
I bring my guilt to Jesus
To wash my crimson stains
White in His blood, most precious,
Till not a stain remains.

ARISE, SHINE!

REV. ROBERT M. MC CHEYNE

Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.—Isaiah 60: 1.

Theme: Christ arises and shines upon souls, in order that *they* may arise and shine.

I. By nature men are in a state of darkness.

"Darkness covered the earth," etc. When Christ arises upon a soul, He finds it in utter darkness.

1. He does not know himself. A man in the dark cannot see himself.

2. He shrinks from the light. A person who has been long in a dark dungeon, cannot bear the light. "Men love darkness rather than light."

3. A natural man gropes after salvation. A man in the dark gropes like one blind. If he wants to find a door he feels for it. The natural man gropes for salvation—he is in darkness (Isa. 59: 10).

4. They know not at what they shall stumble. A man in the dark does not know what he may come against. His next step may be over a precipice. So it is with Christless souls.

II. Learn how a soul is brought into light and peace.

"The Lord shall arise upon thee."

1. It is by Christ rising upon the soul. The image is taken from the rising of the sun. When the sun rises, then all is light; so when Christ rises on the soul then all is light.

2. Christ's glory is put upon the soul. "His glory

shall be seen upon thee." It has been discovered that color is nothing in the object, but is all thrown upon it by the sun, and reflected back again. The beautiful colors with which the world is adorned all proceed from the sun. His glory is seen upon the earth.

III. The command to all in Christ. "Arise and shine."

There never was a man saved for himself. God never yet made a Christian to be a selfish being. "Ye are the salt of the earth." But salt is not for itself, it is to be used. "A city set on a hill cannot be hid." "No man lighteth a candle, and putteth it under a bushel, but on a candlestick," etc. "Arise, shine!" Christians are to be like Christ.

1. Be like the sun which shineth every day. Wherever he goes he carries light; so do you.

2. Shine with Christ's light. The moon rises and shines, but not with her own light—she gathers all from the sun.

3. Make it the business of your life to shine. The sun was made to give light, and so was the moon, and so were Christians. "Arise, shine!"

CONQUERED: YET CROWNED

REV. HENRY OSTROM

Let him deny himself.—Matt. 16:24.

Introduction: We are suffering from cheap religion. It is like a cheap horse, it balks, it kicks, it is lame, it lies down in the harness. Men wait for a call which means something. Do you want firemen? Give the call and you will get them. Do you want life-savers on the lakes and seas? Give the call; they will come. Do you want men to enlist as soldiers? A call will bring them. Men take to the heroic. Christ's call is a call to heroism.

1. Let him *deny himself*. You may seem to conquer everywhere, but unless you conquer within your own breast, you really conquer nowhere.

2. Your *great* enemy is not (1) heredity—that, you could not have met; (2) environment—that, you may not be able to arrange; (3) age—you cannot change that; (4) but *self*.

3. Self—enemy within the fort—will hide if possible. Self, prolific source of (1) pride, (2) jealousy, (3) lust, (4) strife. Trouble results from self-gratifying. See Matt. 16:25; 1 Cor. 3:3; Matt. 16:23, last clause.

4. Deny—"overcome by undergoing." Choose Christ over against self.

(1) His lowliness for our pride.

(2) His good will for our jealousy.

(3) His spiritual mastery for our lust.

(4) His sacrificial for our strifeful.

5. The glory of being conquered. If by worthy one, it gives us to love more sweetly and obey more gladly. But

better be subdued than conquered. Christ worthy—His sacrifice subdues.

6. Hence self-denial brings rich indulgence. No luxury here like sharing the greatness of Christ in blessing others. He the fountain and we the channels. It is the business of a gold coin to circulate and be used. Every particle which comes to *itself*, whether dust or grease or other soiling, is an injury. The government stamp makes it worth its face value, and no silk-wrapping or perfuming can increase the value of that coin. Christ and His way of life stamp our value and every single act of self-assertion injures, and the kindest acts done of self only hide the stamp.

When Peter denied Christ he was vehement. Be as thorough in the denial of self without adopting Peter's bad methods. For we must either deny self or Christ.

THE PALACES OF GOD

REV. ARTHUR J. SMITH

For the palace is not for man, but for the Lord God.—1 Chron. 29: 1.

Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?—1 Cor. 3: 16.

God had given David rest from all his enemies. The nations round about him stood in fear of him and paid tribute unto him. With the aid of Hiram, King of Tyre, he built for himself a beautiful palace of cedars in Jerusalem. His desire was great to build a more permanent abiding place for Jehovah, who, in the Shekinah glory, still abode in the Holy of Holies of the tabernacle, which was constructed in the wilderness some 475 years before. But because he had been a man of war, God, through Nathan, the prophet, said he should not build this palace, but that his son, Solomon, should be its builder. God told him that he might raise the money necessary, and before his death he called a great meeting of his princes, priests and people and opened his heart to them. He told them of his desire and of God's decree, and called upon them to make an offering, setting them a kingly example. At the close of the day they discovered that they had more than enough. About a thousand years before Christ it was completed. Thirty thousand Jews and ten thousand carpenters from Tyre, working in relays of ten thousand a month, were engaged in its erection.

ITS CHIEF GLORY

The chief glory of this palace was not its size, for it was only about 30 by 90 by 45 feet; nor in its costliness,

though some have estimated that it cost from $500,000,000 to $5,000,000,000. Its chief glory was not in its beauty, although it is repeatedly called "The Beauty of Holiness" in the Scriptures. It had received extraordinary marks of divine favor. God Himself took up His abode in the Holy of Holies when it was completed and dedicated. This was its chief glory.

AN ILLUSTRATION

This palace sets forth the mystery of man's approach unto God, seen in the offerings and sacrifices, and God's approach to man, seen in the Shekinah that dwelt in the Holy of Holies. It was not the permanent abiding place of Jehovah, for He withdrew His presence in Malachi's time about four hundred years before the coming of Christ. It was an illustration of God's palace in the earth to-day.

In Acts 7:48 we learn that "the Most High dwelleth not in temples made with hands," and in 2 Cor. 6:16 and 1 Cor. 3:16 we are told that all believers are the "temples of the Holy Ghost," the palaces of God.

THREE DIVISIONS

This palace in Jerusalem was made after the "pattern given to Moses in the mount." There were three general divisions, the outer court, the holy place and the Holy of Holies. These three general divisions of the temple seem to illustrate the threefold division of God's palace to-day. In 1 Thess. 5:23 we learn that the believer has a threefold nature—body, soul and spirit.

In the body of the believer we see the outer court of God's palace, that part of the palace seen by all the world. Through the senses of the body man is conscious

of the material things round about him. It may be called the world-consciousness of man.

In the soul of the believer we see the holy place of God's palace, that place where, as Andrew Murray of South Africa has said, "the thoughts and affections walk to and fro like consecrated priests of old." This is the seat of the intellect and the emotions. The place where the choices and decisions are made. The soul has been called the "self-consciousness" of man. Through the reasoning faculties of the soul we are conscious of the tendencies of our own natures.

In the spirit of the believer we have the holy of holies of God's palace, that place into which the Holy Ghost has entered and taken up His abode. This has been called "God-consciousness" of man. Only the regenerated man has it. It is that which was lost by the fall and is restored to him in regeneration. Unregenerate man may be conscious of God as He works in nature, but only the regenerated man, the man to whom the Spirit of God has come to abide with him, making him a palace of God, has this glorious consciousness and communion with God.

A STARTLING QUESTION

My second text is a startling question. 1 Cor. 3:16—"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" The intimation is that one may be a palace of God and not have the consciousness of the divine indwelling. What was true of the Christians in Corinth in the days of St. Paul may be true of many in the world in our day.

THREE REASONS

In this third chapter of First Corinthians are found the three reasons why these converts in Corinth did not know

that they were indwelt by the Holy Ghost and were as a consequence the palaces of God.

1. They were spiritual infants, babes in Christ. Although several years had past there had been no growth, no development in their spiritual lives. Though the period of infancy had been past they were still living on the milk of the word of God. They were not strong enough to eat the bread and meat of the word. 1 Cor. 3:1—"I could not speak unto you as unto spiritual, but as unto carnal, even as unto *babes in Christ.* I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able."

Infancy is an unconscious state. No one has ever written an autobiography of his infant days. Infancy in the spiritual life is also an unconscious state. There is no knowledge of God; no consciousness of indwelling presence of the Spirit.

The infant life is a helpless life, as well as an unconscious life. An infant must be cared for constantly. There are so many who seem to need so much tending. They cannot walk alone and have to be helped, and they cannot feed themselves. The ministry must feed them with a spoon once or twice a week.

The Corinthian converts were a disappointment to St. Paul, and so must those believers who have not gone on to maturity be a disappointment to God.

2. They were carnal, as we see from the first four verses of the third chapter of First Corinthians. "And I, brethren, could not speak unto you as unto spiritual, but as unto *carnal*, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet *carnal*: for whereas there is among you envying,

and strife, and divisions, are ye not *carnal*, and walk as men? For while one saith, I am of Paul; and another, I am of Apollos; are ye not *carnal?*"

The word carnal is the synomym of flesh in the eighth of Romans. Some one has said it means self, flesh spelled backward without the *h*.

A carnal life is a worldly, fleshly, selfish life. It is a life of self-willing, self-seeking and self-pleasing. One who lives the carnal life tries to see how much he can get out of this world for himself, rather than how much he can put into it for others. The carnal Christian lives unto self rather than "unto Christ."

Carnality is the opposite of spirituality. There is nothing common between the two and never can be. This we learn from Rom. 8:6-8—"For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God." These Corinthian converts by living the carnal life had lost the consciousness of God.

Many believers to-day, by living a life of worldliness and selfishness, lose not only the joy of the salvation of God but also the consciousness of the indwelling presence of the Spirit. They forget that they are the palaces of God. The Holy Spirit is grieved and does not shed abroad the love of God in our hearts making His presence known.

3. They defiled the palace of God verse 17 suggests. "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."

In Acts 21:28 we are told that the Jews accused St.

Paul of taking Greeks into the temple in Jerusalem and by that act had polluted it. There are Greeks which may be introduced into the palaces of God to-day, polluting them and grieving the Spirit so that He does not make us conscious of His presence.

There are the Greeks of pride, ambition, avarice, greed, anger, hatred, emulation, an unforgiving spirit, stubbornness and lust.

When the temple in Jerusalem was completed, it was cleansed in all its parts. The workmen withdrew together with the priests and the king, and then "the glory of the Lord filled the house of the Lord."

Would you be filled with the glory of God, O believer? Then turn out the Greeks, "purify your hearts," let the Holy Spirit have full control of the inner life and you will have such a realization of the presence of God that will cause you to sing for joy. A new grace and dignity will be added to your life because you know that you are a palace of God.

DOING WHAT WE CAN

REV. JOEL W. FISH

She hath done what she could.—Mark 14:8.

J. C. Ryle says: "Nowhere, perhaps, in the Gospels, do we find such strong praises bestowed on any person, as this woman here receives. How great and marvelous is that praise, from the lips of the King of kings! Money is often given to the church or bestowed on charitable institutions, for ostentation, or other false motives. But it is the person who loves and honors Jesus Himself, who really 'does good works.' "

I. What this woman did and how she did it.

1. She did the *best she could.* She took what she had and gave it to the Lord.

2. She did it *promptly.* "She hath come beforehand." Some people are always "behindhand."

3. She did it *for her Lord.* The secret of a happy Christian life is doing directly for the Master.

II. Use the text as a motto: *Do what you can.*

1. What can an *unconverted person do?* They can leave off fighting against the truth; they can stop opposing the Lord. You can surrender to God if you will!

2. But here is one who is a Christian, and you ask, "What can I do?"

(1) You can coöperate with the Holy Spirit in your own sanctification by prayer, the reading of the Word, etc.

(2) You can help others to come to the Saviour; you can strengthen the brethren.

III. Why we should do what we can.

1. Christ has done what He could for us.

2. Others have wrought for us and we should do what we can in order to repay.

A NEW YEAR'S ADDRESS

Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip.—Heb. 2:1.

We have reached the close of another year. Many persons look back and are not satisfied, and they say, "Well, we will turn over a new leaf." And they honestly are anxious to accept the brighter hope, and to have the better joy. To such I wish to speak of three things you ought not to do; and of three things that, by the grace of God, you ought to do.

I. The three things you ought not to do.

1. Never study astronomy without a telescope. Look at the stars just as they are on a clear night, and view the heavens by day, and you will get a very false idea of the sky. You will think some of the stars revolve around the earth, and that the earth is the center of the universe. And why? Because you look with unaided eyes. *The eye needs the telescope.*

Men talk of God who know nothing about Him. They look at Him through human eyes. The Book of God is the Christian's telescope. Then, at the beginning of the year make it your resolve, "*I will read the Bible.*" "I'll look at God and Jesus Christ through His Word."

2. Never trust in wishing. A great many people think they are free from sin, because they say, "Now we are going to lead a new life." An old Italian proverb says, "The road to hell is paved with good wishes." Railroad trains are not run by wishing. Young man, you say, "I'll get to heaven." Where is your power? "Oh,"

you say, "I'm a man of intellect; a man of will; and when I make up my mind, I'll do it." You'll be just like a piece of thistle-down in a cyclone. What you want is the help of the Lord Jesus Christ; the power of a living personal Redeemer.

3. When going up a mountain, never be your own guide. A great many young men do not want their father's or mother's advice; nor the minister's advice. They can paddle their own canoe. With them all wisdom dwells. Yet has anyone ever seen to-morrow? Then take Him for your *guide* who knows the path. "You have not gone this way before." Christ knows the destiny of the universe. He knows the end from the beginning.

II. Three things you ought to do.

1. Seek first to obtain the pearl of great price. In the East some Mohammedans wear a green turban; it is a mark of great honor; it shows that they have been to Mecca. People say, "Look! look at that man, he has been to Mecca!" But we do not want to go to Mecca, but to the cross of Christ, that people may say, "Look! look at that man who has been to the cross!" Neapolitans say, "See Naples and die!" We say to you to-day, "See Jesus Christ and die—die to sin forever."

2. Be sure you have a place of refuge. If a storm is brewing out on the Atlantic you will see the vessels making for a harbor, and the harbor will be crowded. They have a place to go to. If you have no place to go to, you are like a ship out on the Atlantic. Jesus Christ is a shelter in the time of storm. "He is a hiding place from the wind, a covert from the tempest."

3. Have a place to live in. The young man says he has had plenty of home life. But you need a place where you can live for ever and ever. The child lives in its mother's

arms; the bough lives in the oak; the branch lives in the vine, and the soul lives in Christ.

Let your decision be not lingering. "Now is the day of salvation." In the house of representatives when they have discussed a subject, and all who wish to speak have done so, the members cry out, "Divide! Divide!" God asks you now to "decide! decide!"

Now when he had left speaking, he said unto Simon, "Launch out into the deep and let down your nets for a draught. And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing; nevertheless at thy word I will let down the net."—Luke 5: 4, 5.

Notice Peter's lack of faith. This is implied in his word, "all night," "caught nothing"; nevertheless "we will do it because you request it, but there is little use."

I. The *time* seemed unfavorable.

The night was when they always were most successful and they had fished all night and caught nothing. The favorable time for fishing was now past.

II. The *place* seemed unfavorable.

It was near the shore; near their own home. There were favorable places for fishing, but Peter, an old fisherman acquainted with the lake from boyhod, knew well that it was not one of them.

III. Their *experience* was unfavorable.

These old weather-beaten fishermen had been out all night, toiling and rowing, letting down nets and lifting them, and result, nothing.

IV. Their *condition* was not favorable.

They were exhausted, hungry, discouraged. "Nevertheless we will let down the *net*." Oh, little faith, Christ had said let down your *nets*! Oh, if Peter had only known; had Peter only had faith, he would have let down all his nets, and he would have borrowed all he could from his neighbors! We do not put enough money,

enough work, enough time, enough prayer into revival effort. Will this meeting pay? Yes, it will pay back *all you put into it.* God is a good paymaster. He does not pay every day, but at the last He pays. "Launch out into the deep and let down the nets!"

THE LORD'S TIME TO WORK

REV. R. TINKER

It is time for thee, Lord, to work, for they have made void thy law.—Psalm 119:126.

When men make void God's law, it is time for Him to work. This is the language of the text; and it may be regarded as a prayer, that God would revive His work in a time of general declension and accomplish it because it is such a time; or it may mean that He works by executing judgment, inflicting punishment on men when the limit is reached beyond which His forbearance does not reach.

> Mercy knows its appointed bounds,
> And yields to justice there.

God's law is made void when it is not obeyed; when it is regarded as of no account, when it has no control. Then "it is time, Lord, for thee to work, when men make void thy laws." Vengeance is one way in which God works; but it is not His usual way. The showers of mercy fall constantly, while the angry and desolating storms are few.

I. Consider *how*, when it is time, God sometimes works in mercy.

When our first parents sinned, He promised to provide a Saviour. When the antediluvians were swept away, He preserved Noah and his family. When the descendants of Noah had degenerated, He interposed by the call of Abraham. When the descendants of Abraham lapsed he sent judges and prophets. And when both Jew and Gen-

tile were in darkness, then He, the Sun of Righteousness, arose with healing in His rays. And when the Son of the Highest ascended into the heavens, then the Holy Spirit was poured out on the church at Pentecost.

II. Then consider also, Who will work in a time of religious declension if God does not?

The ministers cannot; they have prophesied, but there is no life. They have preached again and again, but men are not converted. They seem to labor in vain. They call on Christians to awake, but they are still asleep; they call on their own souls, and there is no voice nor any that answers. They call on sinners, "Hear ye the word of the Lord; look unto Christ and live," but they do not hear; they do not look and live. The *minister* cannot do it, he has tried and failed; renewed his efforts and failed again, and has become discouraged; he cannot tell what to do next; he has no wisdom nor strength. *He* cannot do it. Neither can the *officers of the church;* they have endeavored to and failed; tried again, and they failed a second time, and seven times; they have lost their zeal; they cannot promise that any reformation will be produced by their efforts. And the *members* of the church are lukewarm; they have been preached to, and prayed with, visited and exhorted, but they are neither cold nor hot. And the *impenitent* continue to live without hope and without God in the world. No, it is not in the power of man to work a reformation in this or any other place.

III. Revivals of pure religion are of God.

They sometimes come unexpectedly, when none are looking for them; in the time of discouragement and darkness, the light shined forth suddenly, and God was found of them that sought not after Him. He did it for

His own name's sake; it was time for Him to work, for they made void His law.

IV. And not only does the Almighty perform this work, He chooses the time and the agents.

In this way the pride of man is abased, and the Lord alone is exalted in that day. God works that the tide of iniquity may be arrested; for when the enemy comes in like a flood, no one else can lift up a standard against it. He works that His dishonored law may be vindicated. He works that those who hate that law may know that it is good, and be without excuse if they continue to break it. He works that the church may be enlarged and made victorious.

V. Notice also that a time of declension in religion is a time to try Christian character.

The members of this church wish to know if their hopes of heaven are good. You may know, if your light shines now; if your love burns now; if you pray fervently now, if you are in the devotional meetings now; if you go to your closets now—then there is hope for you; and if not, you ought not to have hope, for in such a time of darkness your light would shine if you had any. It is a time when you may do valiantly for God, for human agency will be employed and rewarded in building Zion.

Certainly, Christian friends, it becomes you to pray earnestly; to fast and humble yourselves; to stir up each other's minds; to remove obstructions; to prepare the way of the Lord, for you see around you the signs of His coming. See it? Yes. Where? On every hand. In your hearts you see it, for the law is broken there. In your families you see it, for the law is broken there. In your streets, for the law is broken there. In the very

house of prayer, for even there God's holy law is made void. In all these you see the signs of His coming, "for it is time for God to work."

But, oh, will it be to work in judgment or in mercy? Oh, what shall the harvest be? I am sure He will work, "for it is time, because they make void his law," but I have no revelation as to how He will work. He may come into this sanctuary, and remove the candlestick out of its place. He may lay hold of the pillars of this church and bear them away. He may enter and close the door of salvation to the impenitent, and he may be still gracious and in the midst of deserved wrath remember mercy. Amen!

WHERE IS JESUS NOW, AND WHAT IS HE DOING?

But this man, after he had offered one sacrifice for sin forever, sat down on the right hand of God, from thenceforth expecting till his enemies be made his footstool.—Heb. 10: 12.

Where is Jesus now, and what is He doing? The text gives the answer. He is at God's right hand. The little girl is reported to have said, "God is so large that He fills heaven and so small that He dwells in my heart." There is a sense in which Christ is here. The infidel had a motto on the wall of his study which read, "*God is nowhere*," but his little child one day slowly spelled out the letters, and clapping her hands, cried out, "Papa! God is here! See, it says, '*God is now here!*'" Yes, Christ is here! For He said, "Where two or three of you meet in my name, *there* am I in the midst of you." But Christ is not only Spirit—He is also a *man*. "This man," the text says, and "this man" is at God's right hand. Notice,

I. This is the place of honor.

1. When Solomon desired to show honor to his mother he caused her to be seated at his right hand.—1 Kings 2: 19.

2. When the mother of James and John wished to have her sons honored, she requested the Saviour to grant that they might "sit one on his right hand and the other on his left, in the kingdom."

3. Paul, in writing to the Philippians, says, "Who made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men . . . and became obedient unto death, even the death of the cross. Wherefore, God also hath highly exalted him, and given him a name which is above every name, that at the name of Jesus every knee should bow."—Phil. 2:7.

II. This is the place of authority and power.

Joseph, who is a beautiful type of Christ, was taken from prison and given power and authority over all the land of Egypt. "And they cried before him, bow the knee, and he made him ruler over all the land."—Gen. 41:43.

The three most eminent prime ministers in all history have been Jews, namely Joseph, Daniel, and Disraeli.

When Jesus had risen, when He was taken from the prison-house of the grave, then He said, "*All power* is given unto me in heaven and on earth." "They shall see the Son of man coming in the clouds of heaven *with power* and great glory." "The Son of man hath *power* to forgive sins."

III. This is the place of untold blessedness.

"In thy presence is fullness of joy; at thy *right hand* there are pleasures for evermore."—Ps. 16:11.

IV. What is Jesus doing?

1. He is there as our representative. "If any man sin we have an advocate with the Father, Jesus Christ the righteous."—1 John 2:1.

2. He is there presenting the sacrifice once offered for us.—Heb. 9:7.

3. He is there making intercession for His people.

4. He is there "expecting till his enemies be made his footstool." Oh, bow the knee! Do homage to the Exalted One. "Kiss the Son lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him."—Ps. 2:12.

THE RICH FOOL

REV. R. TINKER

Read Luke 12: 15-21.

But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be which thou hast provided?—Luke 12: 20.

Here is a rich man. Look at him. He is what almost all would like to be, and are striving to be. Who would not be rejoiced to have a deed of his land? Jesus brings no accusation against this man. He does not say that he was guilty of oppression or violence or fraud. He simply affirms that he had an abundance and He describes the effect which abundance had on him. He was a rich man. He was increasing in wealth. Now mark the effect.

I. It increased his covetousness.

He decided to lay it up; to keep it. And such is the common influence of acquisitions. The desire to possess increases as one's possessions increase. A man does not increase in liberality in proportion as his wealth increases.

II. Look again at the rich man. He was anxious.

"What," said he, "shall I do? Because I have not where to bestow my fruits." And so of almost any man, wealth increases cares and anxieties.

III. Look again. He was selfish.

"I will pull down my barns and build greater, and there I will bestow all my fruits and my goods." He forgot that others might need them as well as he. He forgot

the poor and that it is more blessed to give than to receive.

IV. Look again. He was atheistical.

He said, "This will *I* do. *I* will pull down, *I* will build, *I* will bestow *my* goods." He does not say, "I will do this or that, *if the Lord will.* He does not speak of himself at all as a steward, and the Lord as the great proprietor. Earthly property in the form of great riches is not usually promotive of growth in benevolence and piety, but rather of forgetfulness of God.

V. The rich man was a sensual man.

He provided for his bodily gratification. There is nothing of a spiritual or an intellectual character in his history. Eating, drinking, and merriment, these are the three—these constitute his trinity. For these he planned, executed, and laid up his fruits and his goods.

VI. The rich man was a dying man.

This he either forgot or thought that his riches were a shield against the shafts of death. He thought he would enjoy his sensual delights for a long time—"many years." He had not had time to enjoy them as yet; he had only had time to gather wealth—not time to eat, and drink, and be merry; but he said, "Soul, many years are before thee." Then *God* said: "Thou fool, this night thy soul is required of thee." "This night thou shalt die. Thy plans will never be carried out."

VII. This rich man was a foolish man.

He lived as a fool, and died as he lived. This is not an uncharitable opinion of ours. It is the character given him from heaven. God said unto him, "Thou fool."

A covetous fool; an anxious fool; a selfish fool; an atheistic fool; a sensual fool; a dying fool—ruined, because he laid up treasure for himself and was not rich toward God. He is gone. Let us apply the lesson to our own lives.

SONSHIP

REV. H. FRANCIS PERRY

Whose son art thou?—Rom. 8:14.

Sonship is used in four senses in the New Testament, and a careful study will place every passage referring to sonship under one of these four heads: Unique, natural, spiritual, submissive.

The unique sonship is that of Jesus Christ. He is God's Son in an unapproachable sense. He ascended the holy hill of Zion by His own inherent right. At Pentecost the Holy Spirit came upon the assembled church in the form of cloven tongues, as if to suggest by the very form of His coming that the work of the church was to be divided, each doing the part to which he was appointed. When the Holy Spirit came upon Christ at His baptism, He came in the form of the dove, as if to suggest in the very manifestation of His presence the indivisible nature of His work.

The natural sonship belongs to every man, regardless of his skin, place of abode, moral condition, or religious life. It is involuntary. It belongs to a man because he belongs to the race of men.

The spiritual sonship is the gift of converting grace. It is voluntary, of grace, through Christ. It is the new birth, bringing the new nature from heaven into the human heart. In it we are made partakers of the divine nature. Through it we are to be, in order to do the things of God. The world's method is to do in order to be. Christ reverses the method.

The submissive sonship is the portion of those who in the normal development of the spiritual sonship are gladly obedient unto God. It is the luxury of Christian living. It is the sonship of the text. Peace, service and fellowship are included in it.

The Christian cannot have the first sense; he has the second, he knows the third and he should seek the fourth.

The Christless man cannot have the first; he has the second, he should seek the third and he cannot have the blessedness of the fourth until he has the third. The Christless man should seek spiritual sonship *now* for three reasons:

I. In order to begin a new character.

Character is the sum total of choices up to date. One cannot have a new character the first week of the Christian life. Characters are not for sale ready-made; they must be built up choice by choice. The first choice of the new character should be made at once.

II. There are two values in life.

There is a market value and a personal value to every possession. No man can stand, as the young ruler stood in the presence of Christ, and then go back and find the same possessions; they have deteriorated while he has seen Christ. The soul that has known the great opportunity and turns his back upon it has lost Christ and much of the joy of temporal things also.

III. There are few perfect sunsets in life.

There are few perfect sunsets at sea when the sun in unclouded splendor sinks into the western waves. Mist and clouds hover about the horizon's edge. There are few

perfect sunsets in life. And even though the sunset be clear, previous choices may have hardened the heart against Christ.

The immediate choice of spiritual sonship will be the prelude to the oratorio of submissive sonship, which God can produce upon the imperfect instruments of our lives.

THE HIGH PRIEST AND THE ATONEMENT

REV. C. H. SPURGEON

On that day shall the priest make an atonement for you to cleanse you, that ye may be clean from all your sins before the Lord.—Lev. 16:30.

The Jews had many striking ceremonies which marvelously set forth the death of Christ and the great expiation of our guilt and the salvation of our souls. Of these, none were more significant than those connected with the great day of atonement. In making atonement for the sins of the people two things are specially worthy of our attention, namely the *offering* and the *offerer*. We confine ourselves at present to offerer.

I. The offerer was a priest.

He was more; he was a high priest. There were many priests, but only one high priest. He only could make atonement. Under the gospel, all believers are priests (Rev. 1:6 and 5:10). But there is but one high priest, Jesus Christ, called the Great High Priest; He alone can make atonement; He only can forgive sin.

II. The high priest on the day of atonement was an humbled priest.

We read in the 4th verse: "He shall put on the holy linen coat." On other days he wore the golden garments; he had the miter with a plate of gold around his brow; the breastplate studded with gems; the ephod, the tinkling bells, etc. But on this day all these were laid aside and he came out clothed in fine linen only. And Jesus,

when He made atonement, was an humbled priest. Upon His brow there was no diadem save the crown of thorns; no scepter in His hand save the reed that they gave Him in contempt; they stripped from Him even the seamless garment that He wore.

III. The high priest on that day was a spotless priest.

And because there were none such, Aaron himself being a sinner, he had to be ceremonially purified. This was accomplished in two ways: 1. He had to make an atonement for himself (verses 11-13). 2. He had to be washed or purified with water (verses 4, 24). We have a spotless High Priest; He needed no atonement for Himself—He had no sin to put away.

IV. The high priest on that day was a solitary priest.

We read in the 17th verse, "And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement." It is remarkable that no disciple died with Christ. When He was put to death, His disciples forsook Him and fled. Thieves died with Him, but no disciple, lest it should be imagined they shared in the atonement. "He trod the winepress alone, and of the people there was none with Him." We owe all our salvation to Him, and to Him alone.

V. The high priest on that day was a laborious priest.

Jewish authorities assert that on that day everything was done by him; there were two weeks of preparation; fifteen animals were killed by him and offered in sacrifice. He who was ordained a priest in Jeshuron, for that day toiled like a common Levite.

Just so with our Lord Jesus Christ. Oh, what a labor the atonement was to Him. There was the bloody sweat

in Gethsemane; there was the watching all night; the trial; the via dolorosa through Jerusalem's sad streets; then the hanging on the cross with the weight of the world's sins on His shoulders. Jesus, though He had toiled before, yet never worked as He did on that wondrous day of atonement.

THE STORY OF JACOB

Gen. 28: 10-22.

The history of Jacob is like a jewel which, with every turn, presents some new beauty.

I. He seems to be a type of the Jewish people.

1. He was in the *land of promise.* He was the object of God's election. He valued the blessings; but he sinned willfully and repeatedly.

2. He was cast out of the land through sin; became a wanderer; slaving, toiling, badly treated; and yet ever increasing in riches and wealth.

3. There came a time when *God brought him back to the land*—to Bethel.

II. His experience at Bethel is typical of the experience of believers in all ages.

1. He sins; sin brings *trouble*, and *trouble brings him to God?* No! *It brings God to him!*

2. "He came to a *certain place.*" Many can remember the place where God met them, but whether you can or not, there was a certain place where you parted with your sins, etc.

3. He was alone; no human helper near; it was night; he was wretched.

4. He had a vision. "A ladder set on the earth." That ladder is Christ. By taking our humanity He touched the earth; by His divinity He touched heaven.

5. He was filled with gladness. In the first verse of the next chapter in the margin we read, "Then Jacob lifted up his feet." He walked lightheartedly.

III. Who can can read the story and not be reminded of our Lord Jesus Christ?

In viewing him in a strange land, toiling with great faithfulness to earn his possessions. Humbling himself, scorched by the heat of day, and chilled by the dews of night. Does not this remind us of Him who came to earth and toiled for pearls; and to win a bride for Himself? One day He will come for her, and He will say that His love for her made His toils as but for a day. "Even so; come Lord Jesus! Come quickly!"

ELIJAH'S GOD AND GOD'S ELIJAH

REV. C. PERREN

Read 2 Kings 2·1-16.

Where is the Lord God of Elijah?—2 Kings 2:14.

Elijah had gone. Had God departed also? What mighty men of God have passed on to their reward; but God is not dead, and His cause lives on.

I. Elijah's God.

1. He is a God who *hides* His people. "In the time of trouble he shall hide me" (Ps. 27:5). Ahab sought Elijah's life and God hid him. "Go hence and turn eastward, and hide thyself by the brook Cherith that is before Jordan."

2. He is a God who *provides* for His people. "Thou shalt drink of the brook; and I have commanded the ravens to feed thee."

3. He is a God who *guides* His people. Every step that Elijah took was by divine direction. "*The word of the Lord* came to Elijah." "Commit thy way unto the Lord and he will direct thy paths."

II. God's Elijah.

We know where God is, but where is God's Elijah? That is the man we are looking for. Wherever you find God's Elijah, you will find

1. A man who *prays*. Elijah was preëminently a man of prayer. Behold him on Carmel praying for God to send fire to consume the sacrifice. See him praying seven times for rain. Hear James say, "Elijah was a man of like passions with us and he prayed," etc.

2. A man who *obeys.* God works through men. We limit Him by our willingness or unwillingness to obey. Elijah's willingness to obey was wonderfully tested. Take the command to hide at Cherith; that was a severe test. How it tried his faith. Would Ahab find him there? It was only a few miles from the king's palace, etc. But "*he arose and went.*"

Take the command, when the brook failed, to go to a widow woman for support. The woman was a *widow* and a *Gentile* and in *deep need;* but "*he arose and went.*"

Take the command, "*Go show thyself to Ahab.*" Would not Ahab kill him? "*But he arose and went.*"

3. A man who *stays.* He stood his ground. His motto was: "No surrender." Where God put him there he stayed till God gave the signal to move on. To stand still often tests one's courages more than to advance. Sometimes one must "stand still and see the salvation of God."

THE MORNING WATCH

REV. J. C. B. MOYER

And be ready in the morning, and come up in the morning unto Mount Sinai and present thyself there to me in the top of the mount.—Ex. 34: 2.

The Scripture is full of morning. "The Lord's mercies are new every morning." Of old "the morning stars sang together." Jesus is "the bright and morning star." The morning determines very largely what the day will be.

A morning misspent is a day ruined; a morning properly begun is a day saved.

The morning is the most favorable time for prayer. There is less to distract the thought from sacred things. Even very busy people can afford to spend a portion of the morning in prayer. Luther was accustomed to say, "I have so much to do to-day that I know not how to get through, unless I spend at least an hour in prayer."

The morning is the time God demands for communion with Him. Moses was commanded to go to Pharaoh in the *morning*.—Ex. 7: 15.

The word of the Lord came to the prophet in the *morning*.—Ezek. 12: 8.

Aaron was to burn incense every *morning*.—Ex. 30: 7.

The women came to the sepulcher "very early in the *morning*."—Mark 16: 2.

Jesus is our example in meditation and prayer. In Matt. 14: 23, we are told that Jesus went up into a mountain apart to pray, and that He spent the whole night alone. At nightfall He ascended the mountain side, twilight deepened into dark, dark into midnight; midnight

passed, and the chill morning came, and still He was there, alone, praying.

Encouragement to prayer. What prayer can do. It can do what it has done. Through prayer Joshua gained every battle. Joseph came out of the pit of Dothan, and the dungeon of Egypt, to the position of ruler over all the land, by prayer.

Hezekiah turned the tide of battle, and defeated the Assyrian host; Elijah proved more than a match for wicked king Ahab with the whole nation at his back; Jacob at the brook Jabbok, won the heart of his offended brother, and prevailed with God; Samson, at the pillars of the Philistine temple was endowed with superhuman strength and avenged himself upon his enemies; and Paul and Silas in the Philippian prison awakened the slumbering arm of Omnipotence, through prayer.

Oh, take courage, praying soul, it is Jesus Christ who says, "Hitherto ye have asked nothing in my name; ask and ye shall receive, that your joy may be full."—John 16:24.

HOW TO SHINE

REV. W. A. WALDO

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.—Matt. 5:16.

When the Son of God came into this world to save sinners, He said, "I am the light of the world." When He would give us a conception of heaven, He said it was a place of light. "And there shall be no night there, and they need no candle, neither light of the sun, for the Lord God giveth them light, and we shall reign forever and ever."

In the strictest sense, Christ is the light of the world.

As the moon and the stars reflect the light of the sun, so the followers of Christ reflect His light; and therefore He said, "Ye are the light of the world." But along with this fact, He said, "Let your light shine." This duty enjoined is imperative, and every Christian should follow the command.

I. Let it shine brightly.

Astronomers tell us that some of the smallest stars among the heavenly bodies have the brighest light, and are of the most service to this world.

In order to have our light shining brightly, there must be no obstructions in the way, nothing to dim the light that is in us. This figure of light is quite common with us. If the wicks of our lamps are not trimmed, and the chimneys are not clean, the light will be dim. It cannot

shine brightly. So it is with our hearts. If we are to shine brightly, we must have clean hearts. Solomon said, "Keep thy heart with all diligence, for out of it are the issues of life." And David prayed: "Create in me a clean heart, O God, and renew a right spirit within me; then will I teach transgressors thy ways, and sinners shall be converted unto thee." David realized if sinners were to be converted, it was necessary for him to have a clean heart and a right spirit; so it should be with us. It is not the largeness of our endowment that we have to consider, but the transparent luster of our lives.

II. Let it shine conspicuously.

This is what Christ meant when He said, "A city that is set on a hill cannot be hid," and it is the duty of every Christian to place himself where he can shine most conspicuously for Christ. This does not mean conceitedly, but conspicuously.

There are conspicuous places, and I believe the most conspicuous place in all the world is the home. This is the center of society. Well did Talmage say, "A republic within a republic, a country within a country, a state within a state, a city within a city, is spelled with four letters, "Home."

III. Let your light shine individually.

We have heard a great many people talk about the church being in a precarious condition, and that Christianity is losing ground. While I doubt the statement, I may say there is no time where individual effort counts so much as in the time of peril. Certainly individual light is demanded at the present time.

Were you ever on an ocean liner in the midst of a storm, when the wind was blowing hard, and waves roll-

ing high? At such a time, every officer and sailor is at his post. Individual effort counts wonderfully then.

Dr. Wharton tells of a storm that occurred one night, when one of our ocean steamers was in danger of being lost. The whole crew was individually at work. One of the sailors fell, and hurt himself, and could not do much, but was willing to do all he could; but failed in this, and the captain ordered him to his stateroom. When he got to his room, he was depressed that he did so little to save the gallant ship. When meditating, he heard a cry, "A man overboard!" He instantly was buoyed with a noble spirit, and lighted his little lamp, and held it at the port hole. The feeble rays of light fell on the waters, so that the other sailors could see the drowning man and saved him. This is what God would have us do. While our individual effort may not seem to count for much, it may bring great results when faithfully exercised.

> **Let your lower lights be burning;**
> **Send a gleam across the wave.**
> **Some poor fainting, struggling seaman**
> **You may rescue, you may save.**

IV. Let it shine continuously.

There is much spasmodic Christianity. We have what we call the "up and down" Christians, and some of them are down more than they are up; up when things are going well, and down when things are going hard. It is no wonder that the Apostle Paul said, "Let us hold fast the profession of our faith without wavering." Constant effort is the essential demand of Christianity. Let your light shine constantly for the Master.

I remember hearing of two men who had charge of a revolving light in a light-house on a stormbound and rocky coast. Somehow the machinery went wrong, and

the light did not revolve. They were afraid those at sea would mistake it for some other light, and they worked all the night through to keep the light revolving around, so those at sea might have a safe voyage. This continuous shining is the demand of Jesus, so that those out upon life's billows may see "our light," and thereby be brought to the Lamb of God, that taketh away the sins of the world. Thus may we shine brightly, conspicuously, individually and constantly,

> Till all the ransomed Church of God
> Are saved to sin no more.

THE PRAYER THAT BROUGHT THE RAIN

Lesson—1 Kings 18: 41-46.
Text—James 5: 17.

Note some things about the prayer that brought the rain:

I. Elijah went alone to talk with God.

Oh, the privilege and power of secret prayer! When God's servants commune with Him face to face, undisturbed by the presence of others, prayer reaches its highest plane. The men of might in all the church's history have been men who spent much time in the secret place. There they have heard God's voice. There they have received the royal commission. There the spiritual vision has been made clear. There lips have been touched with flame. There the enduement of power has come down. There hearts have been surcharged with boundless compassion for the lost. There the church's thirst has been revealed, and the promise has been given of an abundance of rain.

II. The prophet's prayer was *definite.*

Many things were needed. Many things he could have asked for. But he had one supreme desire. Upon that his petitions and faith were focused. *He wanted rain.* He wanted it with all his soul. He could think of nothing else. He could ask for nothing else. *Rain,* RAIN, RAIN! He must have rain. And he got it. Many incidental things there are of which our churches have need. But there is one supreme want—a want which, for the time being, swallows up every other. It is spiritual

rain for the thirsty land—a revival of religion that will mightily arouse the churches, and shake the nation in a moral earthquake.

III. Elijah had *faith*.

While he prayed he sent the young man to watch for the answer. He fully expected the sign of the coming storm. If it had been withheld he would have been amazed and bewildered. Look again! Look again! That was the triumph of faith.

IV. Elijah held on until the answer came.

Six times the servant reported: "There is nothing."

Nothing! The prophet knew better. There must be something—something for the land parched and cracked by the terrible drouth—something for suffering Israel. So, with head bowed between his knees in token of humiliation and entreaty, *he resolutely holds on*. God *must* hear. His arm of deliverance *must* be stretched out. The windows of heaven *must* be opened. The pent-up floods *must* be poured forth.

Oh, pastors, official members, Sunday-school workers, let us get down where Elijah was. Prostrate in humiliation and entreaty let us lie. Let us pray as we have never prayed before. Let us plead because of the unmeasured need. Let us plead with a sense of sorrow because of past unfaithfulness.

Roll upon us, O God, the burden of the church's awful peril. Give us the vision to see that we approach a crisis unparalleled in thy kingdom for a hundred years. Make us to travail in pain. Take sleep from our eyes. Take joy from our hearts. Give to us an agony of desire. May we wrestle, wrestle, wrestle, until the cloud of promise appears in the sky.

That is the kind of praying that brought rain in the days of Israel's distress. That is the kind of praying that will bring to the church of God the mightiest revival of modern times, and inundate the whole land with a sweeping deluge of grace.—*Epworth Herald.*

THE DEMONIAC OF GADARA

Luke 8: 26-40.

This had been an eventful day. Christ in crossing the sea had demonstrated His power over the elements of nature. In the miracle described in the text He demonstrated His power over evil spirits. This miracle seems to have made a deep and lasting impression on the minds of the disciples. Three of the evangelists, Matthew, Mark and Luke, record it, and at unusual length.

I. We have here a great cure.

The greatness of the cure is seen when we consider the man's condition when Jesus found him.

1. He was *naked.* Sin has stripped us of righteousness.
2. He was *homeless.* He dwelt in the tombs.
3. He was *wounded.* He cut himself.
4. He was *uncontrollable.* "He brake his bonds."

II. Here was a great crime.

"They besought him to depart out of their coasts." They were materialists; they cared more about swine than about salvation.

1. Christ sought them and they deliberately rejected Him.

2. Christ departed. He seeks the lost soul, but He does not force it. He knocks at the door, "and if *any man open*"—but He does not enter like a burglar. So He left Jerusalem and its temple.

III. Here is a great commission.

"Go to thy home and tell thy friends," etc. Sometimes

we want to do a certain thing for Christ and He says "No!"

1. He was to witness for Christ. "Go tell."
2. He was to witness in his home. "Thy home."
3. He was to witness to a fact—"what great things the Lord hath done for thee."

ALL THE WAY TO BETH-CAR

REV. J. W. WEDDELL

And the men of Israel went out of Mizpeh, and pursued the Philistines, and smote them, until they came under Beth-car. —1 Sam. 7:11.

That was lovely fighting that day. Israel had not seen its like since Joshua's day, or Gideon's. They knew defeat, as at Aphek a little while before this. Indeed, it had been one round of ignominy and discomfiture as far as the memory reached. Oh, yes, half-battle, partial triumph! But no clear-cut, full-rounded victory. By hard endeavor Israel would get a little something together; then here would come insolent Philistia and snatch it away. Israel would straightway arise and make some show of resistance and the enemy would fall back. But he carried the fruit of the land with him. He had gotten all he was after. Poor Israel!

It is about the way too many of us always, and all of us too much of the time, do our fighting with sin. We make faint resistance; we are simply on the defensive; we fight half-battles and failing to drive the enemy out of the land we are constantly a prey to his inroads and reprisals.

But here is a better model. Thank God for the hint of battle it gives. A fight to the finish. Drive the enemy to Beth-car!

Beth-car, place of pasture; house of the sheep. Here, indeed, the wolfish Philistines became like sheep before the sword of vengeful Israel. The husbandmen of Beth-car looked up one day—it was just after a laughing horde

of ravagers had tramped off to their accustomed raid on Israel's fields—they looked, and lo, a frightened rabble coming over the hills! Never had they seen the like before. Of old, as Cromwell rode down the line of his Ironsides they used to say, with a glow of response, "He's got his fighting face on." Israel had caught the true instinct of battle. The men of Israel smote and smote and smote straight on to Beth-car. Ah, I like that!

My thought is, *Make clean work of it.*

I. In conversion.

Do not stop with a half-battle. Thinking, and possibly resolving, and then resolving again. Go on to the full decision and surrender. Be in dead earnest and strike hard. The Crimean soldier said that at first he and his comrades, half-hearted, half-apprehensive, fired in the air. Then when shots began to cut into the ranks and men to fall at the side, they shot direct and to kill. Know sin as your enemy. "Kill it," as Baxter said, "or it will kill you." Have it out with self and the world and be done with it. Drive sin to Beth-car. Where is that? "They overcame him by the blood of the Lamb."

II. In the Christian life.

I am Christ's, He is mine—avaunt Satan! Make no parley, no compromise with the world. Come to a clear understanding. No haggling over lines of demarcation—may I do this? May I do that? Set the stakes and drive them deep. Know where you are, what you are and why. And then let others know, and make them know. Paul was this sort. Peter—Peter and John. It is the sign of the overcoming life. "This is the victory that overcometh the world—faith."

III. In the battle with temptation.

Have a good coast line. Preëmpt the ground for God. Drive the battle to Beth-car. Get room to breathe and to stretch yourself—elbow-room. How is a man going to fight temptation sturdily and successfully all cramped and hedged in as some of us are? Strike out! Room! room! "Beware of the borders," said Dr. Brooks Set them wide and far. Clean the ground of Philistines and take a good breath. At last!

PREPARATION TO MEET GOD

REV. C. H. HOLDEN

Prepare to meet thy God.—Amos 4: 12.

Whatever importance may be involved in other events of human experiences, undoubtedly, none can outmeasure the event that must take place in the experience of every human being, viz., meeting God.

Some may lightly consider, or refuse to consider, this momentous question. Some may doubt the existence and authority of God. Some may disbelieve or scorn the thought of the possibility of having to meet God face to face to give an account of the deeds done in the body, yet the fact remains that

I. The meeting is inevitable.

No amount of contrary belief or unbelief; no amount of theorizing or philosophizing; no amount of objection or protestation can ever change this fact. It is one of the unalterable and eternally fixed decrees of an unchanging and unchangeable God.

II. The condition of the soul will determine the nature of the meeting.

Good standing, good deeds, relationships, attainments, etc., will avail nothing. These are accounted only as the fruits, the natural outgrowth of right conditions of a rectified soul.—Titus 3: 5; Eph. 2: 8, 9.

III. If the meeting be a propitious one a preparation must be made.

The meeting will be one of joy or grief, one of blessed-

ness or anguish, one of triumph or defeat, one of salvation or condemnation. There is an innate desire in the human heart to meet God in peace, but there is absolutely no hope for any soul who fails in the required preparation.

1. Because no one in his natural condition is fit for heaven and its companionships (Matt. 5:8). Heaven itself would be the hottest hell for the soul who would enter there without a preparation. There can be no happiness without congruity—harmony with environments. There can be no happiness in heaven for a soul who is not prepared to fit into its conditions.

2. Because the test of admission into heaven will be rigid and exacting. Absolutely nothing unholy, impure or imperfect will be permitted to enter its sacred precincts (Rev. 21:27). None but the redeemed of the Lord, the perfected church triumphant will enter there (Eph. 5:27). The one practical question for the unregenerate, the man who has no hope and is without God in the world is,

IV. How shall the preparation be made?

1. By taking heed according to His Word (Ps. 119:9). Paul said, "It is the power of God unto salvation to every one that believeth" (Rom. 1:16). Peter said that souls were born and purified by obeying the truth through the Spirit.—1 Peter 1:22, 23.

2. By repenting of sin. John, Jesus and Peter preached repentance as fundamental and indispensable to a right preparation for the kingdom of God.

3. By believing in Jesus Christ as the only one in whom there is redemption and hope, who is able to save to the uttermost.—John 3:16; Acts 4:12.

4. By engaging fully and freely in a life of faithful

service. To be saved to serve is the one thing most pleasing to the heavenly Father. "Ye are my friends if ye do whatsoever I command you."—John 15:14.

When the conditions are fulfilled, salvation is not only assured, but it is realized, and the required preparation to meet God in peace is fully made, so far as man's part is concerned. Preparation to meet God in peace is the supreme question in the scheme of redemption.

CHRISTIAN EVIDENCES

REV. C. J. POPE

The man answered and said unto them, Why herein is a marvelous thing, that ye know not from whence he is, and yet he hath opened mine eyes.—John 9:30.

Introduction. Christianity does not treat men as credulous, but appeals to the reason. Christ established His claims upon evidence (John 5:33-36; 10:24, 38). His miracles were regarded as evidential by contemporaries (John 3:2). Appeals which Christianity makes to men's reason.

I. Evidence of Christian testimony.

This is (1) abundant; (2) competent; (3) uniform; (4) upon a question of fact.

II. Evidence of changed character.

This is (1) very marked in cases, as Mary Magdalene, John Newton, etc.; (2) inexplicable except on theory of regeneration, as Paul and others.

III. Evidence of Christian achievements.

The transformations in the first centuries due to Christianity; in the nineteenth century, South Sea Islands, Burmah, Congo Valley.

IV. Evidence of Christianity's influence.

(1) In laws; (2) art; (3) literature. Men sit under the shadow of this tree and eat its fruit. They live in an atmosphere surcharged with Christian influence.

V. The best evidence is experimental.

Try it for yourself. God says, "Taste and see." Philip said, "Come, see."

SOLOMON'S TEMPLE

1 Kings 6.

See also 1 Cor. 3: 9-17 and Eph. 2: 20-22.

The temple, like the tabernacle, was a type of that spiritual building which the Lord Jesus is building for Himself, and in which He will dwell forever.

I. The temple was built after a divine model.

A pattern of the tabernacle was shown to Moses in the mount. "See thou make it according to the pattern shown to thee." And the temple was modeled after the tabernacle. And the model of the church is presented in the New Testament.

II. The materials put into the temple were large stones and lofty trees.

Mankind are either large sinners or lofty pharisees. The trees had to be cut down, and the stones digged from the quarry.

III. The trees were all covered over with gold.

Precious as the cedar was among trees, it could not stand in God's house without being covered with the most precious of metals. The stones were covered in the same way, so that when God looked on the temple He saw only the gold. Christ's righteousness is compared to gold (Rev. 3: 18). The believer, whatever he may have been, is complete in Christ, and is covered with His righteousness, so that when God looks on the church, "He sees no iniquity in Jacob, and no perverseness in Israel." The amount of gold used in the holiest place alone was 600 talents, or $16,425,000.

IV. The porch or entrance into the temple was the same in length as the width of the holiest place, that is, twenty cubits.

The holiest place symbolized the *presence of God;* then the porch symbolized the *way* into God's presence. Jesus said, "I am the way." The porch was four times as high as the temple itself. O, what boldness, what freeness of access to God through Christ!

V. The altar was equal to the holiest place.

That is, the altar of sacrifice. It was twenty cubits long, twenty cubits wide, and ten cubits high. That is, the square of the altar is the exact square of the holiest. Here are two symbols; the one represents the *presence of God*, the other *the death of Christ;* that is, the cross is equal to the requirements of God.

VI. Between the altar and the holiest place stood the laver or molten sea.

In approach to God the order is first *atonement* then *redemption;* salvation, then sanctification.

BACKSLIDING

REV. JOHN T. CHRISTIAN

But Peter followed him afar off.—Matt. 26: 58.

The sin of backsliding will be illustrated by the apostle Peter. Thus we may have both precept and example. This is a warning to backsliders and an exhortation to return to the Lord.

I. Good men may backslide.

Peter was a good man, earnest, with high privileges. He backslid when most emphatic in his declarations of love.

David was a good man. Elijah was a good man. John the Baptist was a good man. They were all backsliders. There is no effort to conceal their sins. All four of the evangelists record the backsliding of Peter. Nothing is hushed up.

Men are needed who will stand firm; and having done all to stand. Men who are established upon a rock and cannot be moved.

II. The steps which lead to backsliding.

Self-confidence (Matt. 26: 35). He declared he was ready to die with Christ. Presumptuous sins (Ps. 19: 13). Peter must be sifted as wheat. All pride and presumption must be taken out of him.

Peter followed the Lord afar off. This is a dangerous condition. Too near to be a sinner, too far to be a Christian. The want of spiritual life is the great danger. A tree was broken off by a storm at the base. The trouble was that it was rotten at the heart. Decadence of piety

is the main reason of backsliding. Men do not read God's word, do not pray, do not attend church.

It is a great crime to trample Christ under foot. From the exterior Peter was as bad as Judas; not so. The difference between the fall of a sinner and a Christian is: The sinner gets up with his face toward hell; the Christian gets up with his face toward God.

We cannot afford to backslide. A Roman general lost a battle and his men were trying to retreat. He begged them to stand their ground. When they would flee he went to a narrow place in the mountain, laid down in the road, and declared they must walk over his body if they would retreat. Thus it should be with Christians. Never surrender, and never backslide.

III. The restoration of Peter.

1. He repented. The cock crew; Jesus looked at Peter; Peter remembered, and wept bitterly (Matt. 26:75). The day was breaking and Peter's heart was breaking. Another day was breaking in the heart of Peter, it was the blessed dawn of hope. A new life of consecration was in him.

2. He confessed his sin and was forgiven.

IV. Peter was very useful in the future.

ATONEMENT A COVERING

MRS. G. C. NEEDHAM

Blessed is he whose transgression is forgiven, whose sin is covered.—Ps. 32: 1.

In confirmation of the fact that the pardon of sin is expressed by the thought of being *covered*, the punishment of sin is set forth by its being *uncovered*. "Thou hast set our iniquities before thee; our secret sins in the light of thy countenance" (Ps. 90: 8). In the parable of the wedding supper, the one guest exposed to reprimand and expulsion was the *unclothed* man. His cardinal sin was simply that he appeared at the feast with the filthy garments of labor unhidden from the King's sight.—Matt. 22: 11, 12.

It is further interesting to notice that the same word *copher*, translated "to pitch," in the passage of Genesis, is employed by Job's friend, Elihu, to express a ransom. "Deliver him from going down to the pit; I have found a ransom (margin an atonement)" (Job 32: 24). A kindred meaning attaches itself to the name "mercy seat" (Ex. 29: 36). Covering was a prominent factor in the arrangement of the tabernacle. Curtains, veils, and various cloths for wrapping the utensils, all pointed to some mysterious truth of concealment. The lid of the ark, whereon the blood was sprinkled, hid from view the stone tablets of the condemning law. The cherubim overshadowed this, and the holy veil concealed all. These were conspicuous types of that *Man* whom Jehovah had appointed "as an hiding place from the wind, and a

covert from the tempest, . . . the shadow of a great rock in a weary land."—Isa. 32:2.

The old English way of writing the word atonement was At-one-ment; thus distinctly attaching to it the idea of agreement, or reconciliation of parties at variance. Yet even in this explanation of the word, the original sense of covering or hiding a feud is demanded and must be retained. The object of the Levitical priesthood was to reconcile God and man. And this was accomplished by obliterating the sin upon which the eye of God rested, rendering the once odious sinner satisfactory in His sight. The scapegoat over upon which the nation's sins were laid, was driven away *out of the sight* of the people, and, figuratively, *out of the memory* of Jehovah. In harmony with this view of atonement are the declarations of the prophet Micah, concerning Israel, "Thou wilt cast all their sins into the depths of the sea" (Micah 7:19). This does not mean into shallow places, where the next receding tide shall uncover them, nor where storms shall wash them ashore as unsightly wrecks; but into the calm, profound depths of undisturbed oblivion. As the waves of the Red Sea closed over the enemies of Israel, so the blood of Jesus Christ buries deep all the believer's sins.

The writer brought from China a merchant's account book. All over the pages, marked with Chinese characters, are smudges of blood, evidently drawn across with the ball of the thumb. These daubs of blood indicated cancelled accounts. Where the pages are not blood-stained the accounts remained unsettled.

In all the occurrences of the Scriptural statements, sin purged, sin blotted out, wrath appeased, guilt expiated, we are to understand these expressions as referring to the effects, rather than the cause of reconciliation.

One other instance of atonement being a covering is found in the story of Korah (Num. 16:46, 47). The whole nation Israel was under immediate divine displeasure through the wickedness of Korah, Dathan and Abiram. Aaron was commanded to fill a censer with smoking incense, and quickly run in among the living and dying, to stay the plague. The end which that holy vessel, the censer, served in that particular atonement is evident. As the dense clouds of incense rolled up before the gazing, awe-struck camp, an object lesson was given, and Jehovah was thus presented as concealing from His pure eyes the rebellion which had made its participants so offensive in His sight.

This is one conception of atonement. There are many others found in type and parable. But all are designed to pictorially illustrate the complete sheltering power of Christ's stupendous sacrifice from all the consequences of God's wrath against sin.

THE SIN OF LOOKING BACK

REV. ROBERT MURRY MC CHEYNE

But his wife looked back from behind him and she became a pillar of salt.—Gen. 19: 26.

There is not in the Bible a more instructive history than that of Lot and his family. His own history shows well how the righteous scarcely are saved. His sons-in-law show well the way in which the gospel is received by the easy, careless world. His wife is a type of those who are convinced, yet never converted—who flee from the wrath to come, yet perish after all; whilst the angels laying hold on the lingering family is a type of the gracious violence and sovereign mercy which God uses in delivering souls.

Many souls who have been awakened to flee from wrath, look behind, and are lost.

I. Many flee, under terrors of natural conscience; but when these subside, they look back, and are lost.

So it was with Lot's wife. She was not like the men of Sodom—intent upon the world and sin, quite unconcerned about their souls. She was not like her sons-in-law—she did not think her husband mocking—she was really alarmed, and really fled; and yet her terrors was like the morning cloud and the early dew which quickly pass away.

II. Many flee when their friends are fleeing; but they look back, and are lost.

So it was with Lot's wife. Of all the things which helped to awaken the unfortunate woman, I doubt not the

most powerful was the anxiety of her husband. If he had not been anxious, I doubt not she would have been as unconcerned as her neighbors. She clave to him; if he left Sodom and all his earthly possessions she would go with him. This natural affection carried her out of Sodom, but it did not carry her into Zoar; for she looked back and became a pillar of salt.

III. Some are laid hold of by God, and made to flee, and yet look back and are lost.

So it was with Lot's wife. Not only were natural means made use of to make her flee, but supernatural means also. Not only was she moved by sudden terror, and by the example of her husband, but she was drawn out by the angels. She shared the same divine help as her husband—God was merciful to her as He was to her husband. Grace did something for her, but it did not do everything. She looked back, and became a pillar of salt.

APPLICATION

1. A word to awakened souls. Learn from her.

(1) That you are not saved yet. Lot's wife fled out of Sodom, led by the angel's hand, and yet she was lost. An awakened soul is not a saved soul. You are not saved till you are shut into Christ. It is not enough to flee—you must flee into Christ.

(2) That God is in no ways obliged to bring you into Christ. God has made but one covenant—that is with Christ and all who are in Him; but He has nowhere bound Himself to men that are out of Christ. He may never bring you to Christ, and yet be a just and righteous God.

2. A word to those who are beginning to look back.

There is reason to think that some of you who were once awakened by God have begun to look back.

(1) Some of you have begun to lose a sense of your wretched and lost condition.

(2) Some of you have gone back to old sins—to old habits.

(3) Some of you have turned more careless of the Bible, of prayer, and of meeting with God's people.

Now "remember Lot's wife." It will not save you that you were once anxious, for so was Lot's wife. If you really look back, it is probable you never will be awakened again. "If any man draw back, my soul shall have no pleasure in him." "No man, having put his hand to the plough, and looking back is fit for the kingdom of God."

PETER'S FALL

REV. C. PERREN

And the Lord said, Simon, Simon, behold, Satan hath desired you, that he may sift you as wheat.—Luke 22: 31.

Note the successive steps by which Peter was led into the awful sin of denying his Lord and Saviour.

I. Self-confidence.

"Peter said unto him, Although all shall be offended, yet will not I." "Let him that thinketh he standeth take heed lest he fall."—1 Cor. 10: 12.

II. Neglect of prayer.

Jesus had warned Peter that he was to be severely tested by his great enemy, and He had told His disciples to fortify their souls by prayer, "Watch ye, and pray lest ye enter into temptation."—38th verse.

III. Indecision.

"And Peter followed him afar off" (verse 54). A decisive stand is half the battle. Let friends and foes alike know what you are. "As for me and my house we will serve the Lord."

IV. Evil companionship.

"But Peter followed him afar off, unto the high priest's palace, and went in and sat with the servants."—Matt. 26: 58.

V. Fear of man.

"Now Peter sat, and a damsel said unto him, Thou also

wast with Jesus of Galilee. But he denied, saying, I know not what thou sayest."—Matt. 26: 69.

"And when he was gone out into the porch *another* maid saw him, and said, This fellow was also with Jesus of Nazareth. And again he denied *with an oath*, I do not know the man."—Matt. 26: 71.

"And after awhile they that stood by said to Peter, Surely thou also art one of them; for thy speech betrayeth thee. Then began he *to curse and to swear*, saying, I know not the man."—Matt. 26: 74.

MINISTRY OF RECONCILIATION

REV. T. W. POWELL

And hath to us the ministry of reconciliation, to wit.—2 Cor. 5: 18-21.

Here follows a careful summary of the five fundamental principles of redemption. These lie at the bottom. They enter into everything. Like the five fundamental rules in arithmetic, they enter into all the calculations that follow, up to the measurement of the stars.

1. "God was in Christ," that is *incarnation.* "The Word was made flesh and dwelt among us."

2. "Reconciling the world unto himself"—*atonement.* How? "He hath made him to be sin for us, who knew no sin."

3. "He hath committed unto us the word of reconciliation"—*revelation.* The word of God has been made the channel of divine communication. "The entrance of thy word giveth light."

4. "We pray you, in Christ's stead, be reconciled to God"—*regeneration.* "Ye must be born again."

5. "That we might be made the righteousness of God in him." The final end, "*righteousness,*" which means, Rightness with God and with man, rightness in heart and in life.

This is Paul's summary of the fundamentals of the plan of salvation. To aid memory, call them the five R's—Redeemer, Redemption, Revelation, Regeneration, Righteousness. Then notice how he sums them all up in the one word, "Reconciliation," which means, "the estranged restored to divine fellowship."

This is the ministry of reconciliation which has been committed unto us. What a clear, burning, bright mission has Christ's ambassador here given him!

1. Notice this clear message. There are five plain steps in redemption. There must not be omitted one link in this chain, from "God in Christ," the enthronement of the Son of God in the Man of Galilee, to the final enthronement of the estranged man in "the righteousness of God in him." Before we teach others we must needs be taught these five "first principles of the oracles of God."

2. It is a burning message. What incisive words are these: "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." That message was a burning message. Human words have never been pressed into such another sentence of urgent mission. The heaven-appointed ambassador carries a message hot from the throne. It is "in Christ's stead," born of the agonies of Calvary. It was this sense of such a mission that sent Paul with intrepid heart and swift feet and urgent voice to the very end, in perils of waters, in perils of robbers, in perils by his own countrymen, in perils among false brethren.

3. It was a bright message. What an evolution for oppressed humanity! The evolution in creation from protoplasm up to fully developed man is left to the study of scientists. The development of man as created under the law of obedience, to the righteousness that is in Christ Jesus—made thus an heir to all divine sonship—evolution through the incarnation, atonement, ministry of the Word, regeneration, is the evolution of the gospel. Oh, the heights of glory to which it transforms us!

LOST AND FOUND

REV. GEO. E. BURLINGAME

What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness and go after that which is lost, until he find it?—Luke 15: 3-7.

The series of parables in Luke 15 is a chaplet of pearls strung together by the common thought of "Lost things found." This parable of the lost sheep sets forth the sinner's need and the Saviour's love.

I. The sheep lost.

"Having lost one of them."

1. Separated from the Shepherd.—1 Peter 2: 25; Isa. 53: 6.

2. Exposed to destructive influences.—1 Peter 5: 8.

II. The sheep sought.

"Go after that which is lost, until he find it."

1. The Shepherd's motive.

(1) Not punishment.—John 3: 17; 12: 47.

(2) Not self-interest. Anxious not for *his* loss, but for the *sheep lost.*

(3) Self-giving love.—Gal. 2: 20.

2. The Shepherd's method.

(1) He takes the initiative. *He* does the seeking.

(2) He is persistent: "*until* he find it."

III. The sheep found.

1. The Shepherd's tenderness: "he layeth it on his shoulders."

2. The Shepherd's care: "he cometh home" (with the sheep in his arms).

3. The Shepherd's joy: "Rejoice with me."

4. The Shepherd's method of salvation.

(1) Grace: the only possible way of saving a lost sheep. Not "salvation through character," but *character through salvation.*

(2) Repentance: "joy in heaven over one sinner that *repenteth.*"

THE REVIVAL

But thou, O Lord, shalt endure forever; and thy remembrance unto all generations. Thou shalt arise, and have mercy upon Zion: for the time to favor her, yea, the set time, is come. For thy servants take pleasure in her stones, and favor the dust thereof. So the heathen shall fear the name of the Lord, and all the kings thy glory.—Ps. 102: 12-14.

Zion is in captivity; but the Psalmist is confident that God will deliver and revive His people.

I. Grounds for expecting a revival.

1. God's unchangeable character.—Verse 12.
2. God's memory.—Verse 12.
3. God's mercy.—Verse 13.
4. God's purpose.—Verse 13.

II. Signs of approaching revival.

1. The church's increased attention to all that pertains to its welfare and success.—Verse 14.
2. Its affectionate desire for such a revival.—Verse 14.
3. Its compassionate concern on account of prevailing desolations.—Verse 14.
4. Its manifest pleasure in service.—Verse 14.

III. The effects of such revival.

1. The ungodly shall fear the Lord.—Verse 15.
2. The great of earth will recognize our God, abiding in and working through His church.—*Homeletic Review.*

TRAVAILING FOR SOULS

REV. C. H. SPURGEON

As soon as Zion travailed, she brought forth children.—Isaiah 66:8.

I. There must be soul travail before there can be spiritual births.

This is proved by the experience of God's people through all the past.

1. Take the case of Israel in Egypt. It was when the slavery had become unbearable; when the heavy tasks had been doubled, and the male children doomed to death, that God said, "The cry of the children of Israel is come unto me, and I have seen the oppression. Come now, therefore," etc.—Ex. 3:9.

2. Take the case of David, the son of Jesse, when he came to the kingdom. Recall the condition of the people. Consider how David besought the Lord for Israel; the vine which He had brought out of Egypt.

3. Take the case of Daniel, the prince. Israel was in captivity in Babylonia. Daniel was one of the captives; he had prospered and yet he did not forget Zion. "And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes that God would turn away his fury and anger from Jerusalem, and cause his face to shine upon his sanctuary and to do and defer not."

4. Take the case of Nehemiah. His book begins with a description of this travail of heart. His anxiety showed

itself in his countenance. Do you think he was the only one?

5. Take the great revival that began at Pentecost. Look at that band of disciples; men and women in the upper room. Every heart there had been ploughed by the events of the passion week.

6. Take the reformation of the sixteenth century. It was preceded by much soul travail. Luther's custom was to spend three of the best hours of the day in prayer. He was not alone. Thousands sighed and cried; in the cottages of the Black Forest; in the mountains of Switzerland, there were hearts that were breaking for the Lord's cause and longing for His appearing. In the palaces of Spain, in the vineyards of France, along the canals of Holland, by the hedges of England, the agony was felt and the cry for deliverance ascended.

II. Consider some of the reasons why this should be so; why travail should precede birth.

1. It is a law of nature that anxiety, pain and labor must precede the attainment of all desirable things. *Bread* does not grow out of the earth spontaneously—"In the sweat of thy face shalt thou eat bread." It is so with *knowledge;* no man is naturally a scholar. The student must burn the midnight oil. It is so with *freedom;* there must be revolution, bloody battle-fields, weeping widows, orphaned children, before the advent of liberty. Salvation is no exception to this great law.

2. God has ordained this order for our own good. If souls were to be given to us without tears and prayers, it would be a great loss, because these make us more tender-hearted; they test our faith and thus develop and strengthen it. They drive us to the Lord.

3. Another reason for soul travail is, it qualifies us

to care for the converts. No mother like the child's own!

4. Finally, it compels us to give God all the glory. We cried unto Him and He answered us. We cried, Give us children or we die, and He gave us children. And how swiftly He answered: "*As soon as Zion travailed.*" Oh, bless God! He hears our cries; He sends help, and that right early. "Revive thy work, O Lord!"

THE SOUND IN THE MULBERRY TREES

And let it be when thou hearest a going in the tops of the mulberry trees, that then thou shalt bestir thyself.—2 Sam. 5:24.

After years of patient waiting, during which the anointing of Samuel seemed of none effect, David obtained the throne of Judah; two more years elapse, and his sovereignty over all Israel is proclaimed. Scarcely had he taken possession of Jerusalem, when his old enemies, the Philistines, occupied the valley of Rephaim and threatened the city. Then the warrior king "inquired of the Lord." It was the fatal error of his predecessor, the unhappy Saul, that he relied on human counsels, and when these failed he sank so low as to resort to divination and sorcery. The secret of David's successes are found in the fact that he always sought divine direction. "It is God," he said, "that girdeth me with strength."—Ps. 18:32.

I. The sign vouchsafed.

1. The motives on which David acted were laudable. The *occasion* was momentous. The *dispensation* he lived in was imperfect. It was in harmony with the divine appointment of the *Urim and Thummim.*

2. A similar wish may proceed from us, upon inadequate and even improper grounds. Such as *dissatisfaction with faith* and a *desire of sight.*

3. We may err by a spirit of indifference to divine manifestations.

4. God will give His people encouragements to seek His face which shall have all the force that any visible

sign could possess. By *His Word;* by *conscience;* by the *Holy Spirit's influence;* by *Providence.*

5. Very small circumstances may afford the clue to grand results.

II. The vigilance enjoined.

1. No precise time specified. *Trial of faith*, even in the gift of a sign. Habakkuk's *watchtower.*

2. The reproof of lukewarmness. The *sleeping professor* may be unconscious of the lightening on the tree tops. The *practiced mariner* detects the first faint outlines of the far-lying land. Great opportunities of worship and labor lost by lack of vigilance. Among the most frequent commands of Christ, "Watch," "Watch and pray."

HOW THE OBEDIENCE OF ONE MADE MANY RIGHTEOUS

By the obedience of one shall many be made righteous.—Rom. 5: 19.

Who was this One? "Of whom speaketh he this; of himself or of some other man?" Not himself, for Paul said, "We preach not ourselves." Who was this One? What! hath he no name? Oh, yes! He hath a name above every name. Isaiah says, "And his name shall be called Wonderful, Counselor, The Mighty God, The Everlasting Father, The Prince of Peace." And the angel said, "Thou shalt call his name Jesus, for he shall save his people from their sins."

I. The oneness of Christ.

"By the obedience of one."

1. This oneness has respect to His sonship. He is the only-begotten of the Father.

2. It has respect to the unity of His person. He is *Theanthropos*, God-man.

3. It has respect to the work which He performs as mediator (1 Tim. 2: 5). "There is *one mediator* between God and men, the man Christ Jesus." There is only *one Saviour;* only *one way of salvation.*

II. The means by which Christ made it possible for many to be made righteous.

"By obedience." Every evil is best expelled by its opposite; cold by heat; darkness by light; fatigue by rest; sin by righteousness. It is well worth while to con-

sider how the second Adam has traced the steps of the first Adam, step by step, and repaired every breach.

1. By His *active obedience* He has delivered us from the *sins of omission.*

2. By His *passive obedience* He has delivered us from the *sins of commission.*

3. By His *original righteousness* He has delivered us from *original sin.*

III. The persons benefited by Christ's obedience.

"Many." Some object to this doctrine of being saved by the obedience of another. But it is in strict analogy with our daily lives. If we can, and do actually suffer from the wrong acts of others, why may we not also be benefited by their acts of self-denial? The child asleep in the cradle at home is to suffer or be blessed by the conduct of its parents.

1. The dignity of His person as Son of God made His obedience of infinite value; so that it will suffice for many. He made an atonement for all mankind.

2. The number of those made righteous by His obedience. As many as are connected to Christ by spiritual birth.

IV. The benefits conferred on believers by this One's obedience.

"Are made righteous."

1. Justifying righteousness; *perfect* not *inherent.*

2. Sanctifying righteousness; *inherent* not *perfect.*

3. Heavenly righteousness; *perfect* and *inherent.*

WISDOM'S CALL

REV. ROBERT M. MC CHEYNE

Unto you, O men, I call; and my voice is to the sons of man.—Prov. 8:4.

These are the words of wisdom; and wisdom in the book of Proverbs is none other than our Lord and Saviour Jesus Christ. This is evident from chapter 1:23, where he says, "Behold, I will pour out my spirit unto you"; but it is Christ alone who has the gift of the Holy Spirit. Again in chapter 8:22, he says, "The Lord possessed me in the beginning of his way," and in verse 30, "Then I was by him as one brought up with him; and I was daily his delight, rejoicing always before him." These words are true of none but Jesus Christ.

Doctrine. Christ offers Himself as a Saviour to all of the human race.

I. This is the most awakening truth in all the Bible.

1. Mark who it is that calls; it is Wisdom! Jesus Christ in whom are hid all the treasures of wisdom and knowledge.

2. Mark in how many places He calls to you—in the high places and the highways, in the gates, in the entries, at the coming of the doors.

3. He cries to all. Had He cried to the old, then the young would have said, "We are safe; we do not need a Saviour." But He cries to you all.

II. This is the most comforting truth in the Bible.

Perhaps some one asks, "Is Christ a Saviour for me?" To this I answer, Christ is freely offered to all the human

race. "Unto you, O men, I call." All the types show the Saviour to be free to all.

1. The brazen serpent was lifted up in sight of all Israel, that anyone might look and be healed.

2. The refuge city set on a hill, with its gates open night and day, showed this. Whosoever will may flee for refuge to the hope set before him.

3. The angels over Bethlehem repeated the same thing—"Behold I bring you glad tidings of great joy, which shall be to all people."

III. This the most condemning truth in the Bible.

If Christ be freely offered to all men, then all who live and die without accepting Christ shall meet the doom of those who refuse the Son of God. "He that sinneth against me wrongeth his own soul: all they that hate me love death."

Oh, brethren, you are without excuse in God's sight, if you go home unsaved to-day! The gospel cord has been let down very low to every one of you this day. If you go away without laying hold, your condemnation will be heavier in the last day. "How shall we escape if we neglect so great salvation?"

SINNERS ENTREATED TO HEAR GOD'S VOICE

REV. DR. E. PAYSON

The Holy Ghost saith, To-day, if ye will hear his voice, harden not your hearts.—Heb. 3: 7, 8.

1. The first motive is the shortness and uncertainty of life.
2. You cannot properly or lawfully promise to give what is not your own.
3. If you defer, though but till to-morrow, you must harden your hearts.
4. There is great reason to fear, if you defer it to-day, you will never commence.
5. After a time God ceases to strive with sinners.
6. What is there so irksome or disagreeable in a religious life that you should wish to defer its commencement?

SIN DETECTED

REV. D. BLACK

Be sure your sin will find you out.—Num. 32: 23.

1. Sin is frequently brought to remembrance under the powerful and searching ministry of the gospel.
2. In the season of sickness the sinner is found out.
3. In the various adverse changes of human life.
4. At the near approach of death.
5. Sin will be infallibly found out at the judgment day.

APPLICATION

How dreadful the infatuation of those who go on from day to day, secure under the guilt of innumerable trans-

gressions. Let all, without delay, find out our sins, and in the exercise of true repentance and faith in Christ's blood, apply to God for pardoning mercy and sanctifying grace.

GIVING ACCOUNT TO GOD

REV. R. TINKER

So, then, every one of us shall give account of himself to God.—Rom. 14:12.

1. The *universality* of the investigation which is to take place at the last judgment. "*Each one* shall give account."

2. It will be a *personal account.* "So then, each one shall give account of *himself.*"

3. In the third place, it will be a *true account.*

4. In the fourth place it will be a *full account.*

5. And last of all it will be a *final account.* There will be no appeal to a higher court; for there is no higher. The decision will be just and cannot be reversed. There will be no new day of grace. "Eternal happiness or woe must then my sentence be." "Prepare to meet thy God."

THE ARK A TYPE OF CHRIST

I. When the ark was provided *death threatened all.*

Gen. 6:5-7; Rom. 5:12; Eccl. 7:20; Gen. 6:5-7; Rom. 3:23; Ezek. 18:4.

II. It was a *God-provided refuge.*

Gen. 6:13, 14; John 3:16; 1 John 4:10.

III. It was the *only refuge.*

Gen. 6:17, 18; Acts 4:12; John 14:6.

IV. It was an absolutely *safe refuge.*

Gen. 7:10-16; John 3:15-18; John 10:28-30; John 6:47.

V. All who entered were saved.

Gen. 8:15-20; John 5:24; 1 Cor. 15:22; John 6:40.

VI. All who remained outside perished.

Gen. 7:21-23; John 3:36; John 5:40; 1 John 5:12.

VII. There came a time when it was too late to enter.

Gen. 7:16; Matt. 25:10; Luke 13:25-28; Prov. 1:24-28.

THREE PICTURES OF A GREAT MAN

REV. JOHN T. CHRISTIAN

A man . . . named Nicodemus.—John 3:1.

That man is Nicodemus. Only one view is generally taken of him, and that of one event in his life. Two notable events are scarcely ever mentioned. We do this man an injustice.

I. The unconverted Nicodemus comes to Jesus.

He was a great scholar, a great ruler, but he was unconverted (John 3:1-5). He came by night as a personal enquirer: 1. A personal conversation. He had doubtless heard much of Jesus; he desired to know more. 2. He was very prudent and cowardly. 3. He desired to know more of what Jesus had to say. He was assured that Jesus was a teacher sent from God; and he came that the enquiries of his own heart might be satisfied.

Jesus preached to this timid enquirer a powerful sermon. It is unlike any other sermon which Jesus ever preached. This was the only opportunity that Jesus had at this man and He gave him the fullness of the gospel. It was the new birth, the work of the Spirit and the power of faith.

Nicodemus goes out into the night. There is no outward evidence of conversion. He is like the most of other sinners. He went away.

II. Nicodemus the defender of Jesus (John 7: 50).

Officers are sent to arrest Jesus. They are not able to do this. A mighty defender of Jesus has arisen in the Sanhedrim. That man is Nicodemus. He is a wise speaker. He declares: Never man spake like this one. He is politician enough to break up the meeting and Jesus goes free.

III. Nicodemus buries Jesus.

1. The disciples have all fled. Peter, James and John are gone. Nicodemus remains at the point of danger bold as a lion. 2. Nicodemus gave of his money. One hundred pounds of spices. 3. The tenderness of the burial. Wrapped in fine linen. Laid in a garden. In a beautiful new tomb.

A MESSAGE TO BACKSLIDERS

REV. F. B. MEYER

And God said unto Jacob, Arise, go up to Beth-el, and dwell there.—Gen. 35: 1.

Christianity in its purest form is the Christianity of the hills. The injunction of the words in the text: "Go up

to Beth-el and dwell there," we may understand to say, "Go back to the plain Christian principles of your youth."

I. It's a good thing to get back to good things.

When a man gets to where he is thinking constantly of besting his fellow man and making a fortune he had better go back to the beginning again. He's in the plains.

I'll take you back thirty years. You had no great prospects then. You were with God on the mountains. But you have descended to the plains. You say, "Business is business" now. You salve your conscience by saying to yourself, "Others have done it." Oh, but, you uneasy, I've got a message for you! It's this: Get back to Beth-el and dwell there.

II. You cannot always get back to where you started from.

The years that lie between have left their traces, but you can again be with God if you choose. To-night before you go to sleep lay down your fortune at His feet. You have a million, perhaps. Strip yourself of it. Say, "I dare to lay it all at His feet, to be as I was again." Then take up your life again.

III. I am not here to tell you how you shall do this.

Some men cannot touch money without being contaminated, any more than they can form certain friendships without being harmed. There are others who use their fortunes as wings to fly to heaven with. Blessed is the man who is so constituted.

I have the profoundest respect for your great nation. It seems to me, however, that you must again get back to the invigorating Puritan life of the mountains to be the good Christians that you were. Get up to Beth-el again.

THE WAY TO HEAVEN

REV. J. C. B. MOYER

And an highway shall be there.—Isa. 35: 8.

Mohammed taught that the "way" to heaven was a very narrow bridge, the breadth of it being less than the thread of a famished spider. The person of great virtue passes over it with the speed of lightning; others with the speed of a horse at full gallop; others, still slower on account of the weight of their sins; and many fall down from this bridge into the pit below.

Our Saviour also teaches that the "way" to heaven is exceedingly narrow, and few there be that find it.

1. It is called a "*highway*" by the Old Testament prophet. The road to heaven is the King's highway, established by his authority, and for the use of the people.

2. It is a "*plain way*," although many think the contrary. "Way-faring men, though fools, shall not err therein."—Isa. 35: 8.

3. It is a "*safe way*"—the only safe way. "No lions shall be there, nor any ravenous beast."—Isa. 35: 9.

They who keep close to God are perfectly safe. "He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty" (Ps. 91: 1). "And who shall harm you if you be followers of that which is good?"—1 Peter 3: 13.

4. It is a "*holy way.*" "It shall be called the way of holiness."—Isa. 35: 8.

The Holy One of Israel constructed it; it leads to a holy place—heaven; none but holy persons walk in it; it is cast up for the ransomed of the Lord to walk in. Are you walking in this way?

THE THREE LOOKS

Look.—Isa. 45: 22.

There are three great facts in redemption, namely, atonement, advocacy, and advent; and there are three looks corresponding to these three facts.

I. There is the backward look.

"Look unto me and be ye saved all ye ends of the earth" (Isa. 45: 22). The eye is first carried back to the cross and to Christ's finished work thereon accomplished.

> There is life for a look at the Crucified One;
> There is life at this moment for thee.

II. There is the upward look.

"Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God" (Heb. 12: 2). There He is in the place of advocacy, who was before in the place of atonement. Better for the present that He should be there than here. The lawyer must be in court if he would conduct the suit of his client; and therefore Christ has gone "to appear in the presence of God for us."

III. There is the onward look

"Looking for that blessed hope and the glorious appearing of the great and blessed God, and our Saviour Jesus Christ" (Titus 2: 13). This is the true expectation of the believer who waits for the full salvation. Our Lord compares Himself to a nobleman gone into a far country to receive for Himself a kingdom and return. It is for us to wait for that return, that we may share that kingdom with Him.

SIGNS OF THE LORD'S NEAR COMING

REV. E. P. MARVIN

When ye see these things come to pass, know ye that the kingdom of God is nigh at hand.—Luke 21: 31.

The following are some of the prophetic signs of the near approach of the Lord's coming.

I. Physical signs.

The powers of heaven will be shaken, the sun and moon be clouded, and the earth shaken with earthquakes and distressed with famines, as nature has usually been convulsed in connection with moral catastrophies.—Luke 21: 25; Mark 13: 8; Acts 2: 19, 20.

II. Intellectual signs.

The inventions of genius will give rapid transit and increase of knowledge. Scoffing scientists will assert the "uniformity of nature," and deny His coming, while evil servants will postpone it in their heart's desire.—Dan. 12: 4; 2 Peter 3: 3, 4; Matt. 24: 48.

III. Commercial signs.

Marts of trade and business will be filled with the intense frenzy of worldliness; men will be overwhelmed with the cares of the world, and great Babylon shall be in her glory.—Luke 17: 28-30; 21: 34, 35; Rev. 18: 11-13.

IV. Political signs.

There will be great national distress and fear for things coming on the earth, but a delusive peace and safety with reference to any judgment from God, and anger at the final publication of the gospel.—Luke 21: 25, 26; 1 Thess. 5: 1-13; Rev. 11: 18.

V. Social signs.

Lawlessness against authority in families, church and state, treason and various combinations to throw off all wholesome restraints.—2 Thess. 2:7, 8; 2 Tim. 3:4, Ps. 2:1-3.

VI. Spiritual signs.

A terrible apostasy of unbelief, delusion, lukewarmness, formalism and worldliness among the professed children of God.—Luke 18:8; 2 Thess. 2:3; Matt. 24:12; 1 Tim. 4:1, 2; 2 Tim. 3:1-5; Rev. 3:11.

VII. Evangelistic signs.

There will be a great revival of evangelistic zeal in spreading the gospel and completing the work of the great commission in all lands.—Mark 16:15; Matt. 24:14; Rev. 14:6, 7.

DWARFS IN HEAVEN

REV. W. W. DEWEY

Unto a full grown man, unto the measure of the stature of the fullness of Christ.—Eph. 4:13.

We all were born into this world; no other way of getting into it. It was the beginning of all to which we have attained. We began little, strengthless babes. The Christian is born into the kingdom of Christ; no other way of getting into it. Born a babe.

I. Spiritual birth is a declaration of spiritual infancy.

Growth is the logical sequence of birth, as birth is the genesis of all life. If we can determine what helps and

what hinders growth we can determine how to avoid being a dwarf.

Right food and exercise developes the physical man; lack of them hinders. The violation of hygienic laws hinders as well as injures.

Carry the same logic into the realm of the spirit life with precisely the same results.

1. Evidences of babyhood.—1 Cor. 2:3, 4; Col. 3:1-3.
2. Conversation of Christians reveals the inner life.
3. What one prays for shows the condition of growth.

II. Growth depends on food and its assimilation.

It is worth while to look closely here. The same hand that fashioned our bodies with their delicate construction and function made our spirit natures with their hunger and thirst. Feed a child with confections and give it acids to drink and an unhealthy, stunted body is inevitable. The mind is the avenue of the soul; feed it with trash and a dwarfed condition is inevitable. Apply the same reasoning to the soul-life.

THERE WILL BE DWARFS IN HEAVEN

III. Spiritual growth is attainable by all.

Shall a child remain a child? What a question! Shall a Christian remain a babe? Jesus said, I am the bread of life: he that cometh unto me shall not hunger, and he that believeth on me shall never thirst. Belief, faith, is the hand that takes the bread. Spiritual food and its assimilation is the secret of expanded life and growth. Meditation (almost a lost art) and prayer (too often a selfish medley of words), communion with God, active work for Christ, are helps to growth.

"BLISS OR DESPAIR,"—WHICH?

D. W. POTTER

Choose you this day whom ye will serve.—Josh. 4:15.

Joshua, the servant of God and leader of His people, is about to pass to his eternal reward. Before going, however, standing as it were on the brink of the Jordan of death, he gives to the nation he had so faithfully served his final command, saying: "And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve—whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites in whose land ye dwell. But as for me and my house, we will serve the Lord."—Joshua 24:15.

Let us now consider the choice made and urged by this servant of God in its application to ourselves.

I. To-day, as when the prophet uttered the words of the text, it is a choice between two masters.

Between the Christ possessing all loveliness and Satan possessing all hatefulness; between Christ the Saviour (Acts 5:31) and Satan the destroyer (1 Peter 5:8).

II. It is a choice between two *deaths*.

Between the death of the righteous and the death of the wicked; between a death of bliss (Ps. 116:15) and a death of despair (John 8:21).

III. It is a choice between two resurrections.

The first, a resurrection unto everlasting life; the second, a resurrection unto shame and everlasting contempt.—Dan. 12:2.

IV. It is a choice between two positions at the judgment.

Between the right hand and the left hand of the Judge

(Matt. 25: 32, 33). If on the right, to hear the words, Come ye blessed (Matt. 25: 34); if on the left, to hear the words, Depart ye cursed (Matt. 25: 41).

V. It is a choice between two eternal destinies.

Between an eternal destiny with Christ and His people in heaven and an eternal destiny with Satan and his emissaries in hell. "And these shall go away into everlasting punishment, but the righteous into life eternal." —Matt. 25: 46.

Eternity-bound traveler, have you made this great choice? If not, I plead with you do not delay, but make it now. Choose Christ and live forever.

THE DISCIPLE WHOM JESUS LOVED

REV. W. L. SANDERS

John 13. 23.

I. The place.

1. Given to Christ by the Father.—John 1: 18.
2. Where lambs are carried.—Isa. 40: 11.
3. Place of instruction.—John 13: 24, 25.
4. Protection and rest.—Luke 16: 22.

II. The man for the place.

1. John was a disciple.—John 13: 23.
2. He was humble; never mentions his name.—John 13: 23, 25.
3. He kept close to the cross.—John 19: 26.
4. Friends committed to him.—John 19: 27.
5. Strong faith in times of unbelief.—John 20: 8.
6. Knew his Lord at a glance.—John 21: 4-7.

7. Followed.—John 21: 20.
8. Testified.—John 21: 24.
9. Testimony believed.—John 21: 20, 21.

This is the position for each of us. Strive after character; avoid Peter's mistake. Do not question, but follow.

A PRAYER FOR REVIVAL

Wilt thou not revive us again, that thy people may rejoice in thee?—Ps. 85: 6.

This is what is greatly needed at this time. Oh, for a genuine revival of religion! No one can send it but our God. Let us wait on Him day and night till He sends the early and the latter rain.

I. Revivals imply decline.

1. That there is grace to be revived.
2. That this grace has declined.

II. Revivals are from God.

"Wilt not thou revive us." They cannot be gotten up by man.

III. Revivals are frequently needed.

"Wilt thou not revive us again?"

IV. Revivals are in answer to prayer.

V. Revivals are occasions of great joy.

1. To saints.
2. To God.

Yes, we need it—a genuine, old-fashioned work of grace. We have not seen it for these many days. Is it coming? Yes, and our great need is the best sign of it.

Our tears and prayers are the harbingers of it. "Blessed are they that mourn, for they shall rejoice." Hold on to God. Say, "I will not let thee go, unless thou bless me." Rain, rain, Lord! "O, for the showers we pray!"

THE ARGUMENT OF THE EMPTY TOMB

REV. S. V. WHITTEMORE

Be not affrighted. Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him.—Mark 16: 6.

This is the argument of Christ's empty tomb:

1. It says to Science and Philosophy: "Explain this event!"
2. It says to History: "Reproduce a like event!"
3. It says to Time: "Blot out this event!"
4. It says to Faith: "Receive the event!"

THE GLORIOUS GOSPEL

REV. WARREN

The glorious gospel of the blessed God.—1 Tim. 1: 11.

I. It is the good tidings of a glorious salvation.

1. A salvation from a grievous bondage.
2. A salvation wrought for all, not a few.
3. The only salvation.

II. It is a glorious gospel.

1. Because of the glory of Him who is the author of the good tidings.

2. Because of its glorious effects.
3. Because of the glory for which it prepares.

"This is the gospel preached unto you."

THE RICH PUBLICAN OF JERICHO FOUND

REV. C. L. TRAWIN

This day is salvation come to this house.—Luke 19: 9.

Zacchaeus sought and found:

I. Hindrances

1. Popular difficulty—a publican.
2. Moral difficulty—a sinner.
3. Business difficulty—rich.

II. Aids.

1. He had a desire to see Jesus.
2. He made an effort to see Jesus.
3. He was willing to obey Jesus.

III. Results.

1. A great confession.
2. A great restitution.
3. A great truth heralded.—Verse 20.

PRISONERS OF HOPE

REV. G. L. STEVENS

Turn you to the stronghold, ye prisoners of hope; even to-day do I declare that I will render double unto thee.—Zech. 9: 12.

Christ is the stronghold; He is the King spoken of in verse 9; He is a strong tower, the righteous flee to Him and are safe.

I. The persons addressed.

1. Not rebel angels.
2. Not lost souls.
3. Not those who have passed the line of probation.
4. Not Christians.
5. But unbelievers under the gospel.

II. Prisoners of hope.

1. Prisoners, bound with fetters of ignorance, evil habits and unbelief. Christ came "to proclaim liberty to the captives, and the opening of the prison to them that are bound."—Isa. 61: 1. See also John 8: 31-36.

2. Of hope, because

(1) Christ is still the Mediator.
(2) The Holy Spirit is still in the world.
(3) Prayer is still offered for you.
(4) The gospel is still preached to you.
(5) The means of grace are still in use.
(6) Your heart is still capable of feeling.

III. A wonderful promise.

"Even to-day I declare." God is waiting to be gracious *now*—"even to-day." "*To-day*, if ye hear his voice, harden not your heart." "This is *the day* of salvation, and *now* is the accepted time."

"I will render double." The realization of the Christian's hope—of salvation, of heaven—"The half has never yet been told."

IV. Enforce the exhortation—"Turn you."

1. God commands it.
2. Safety requires it.
3. There will be a turning. God will turn; Jesus will turn; the Holy Spirit will turn; Christians will turn.

And *you will turn*—"even to-day." You will turn to Jesus, the stronghold, for salvation, or you will turn away. Even to-day, even now, you are turning. From what? And to what?

HOW TO GET RIGHT WITH GOD

MAJOR J. H. COLE

Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.—Rom. 5: 1.

Over twenty years ago, one afternoon, I was walking alone on the shore of the Atlantic, regretting that the word of God did not have more effect on the people; I found myself talking to the Lord, saying, "Dear Lord, send an angel from heaven with a message that will arouse this people. What more can I do? What more can I say?" And a voice way down in my soul said, Tell them to

Get Right with God!

Then these words came to me: "Therefore being justified by faith we have peace with God through our Lord Jesus Christ."

Our Latin scholars say "justified" is *being right.*

From that afternoon it has been "my battle cry," and thousands have been arrested by it, and led to accept Christ.

By nature we are on the wrong road—"All we like sheep have gone astray."—Isa. 53: 6.

Messengers of the gospel must warn the people. Frequently we see signs, "Rail-road Crossing," "Stop!"

"Look!" "Listen!" This means see where you are. So we would cry, Sinner,

Get Right with God!

Stop! Look! Listen!

Jesus says, "I am the way" (John 14: 6). For nearly nineteen hundred years men, women and children have turned from the way of sin to Him. Not one having done so, and keeping in the way, has regretted it in the hour of *death.*

This settles another statement Jesus made—"I am the truth" (John 14: 6). Man lost in Eden by a lie; by believing in the devil, the father of lies, who was a liar from the beginning.—John 8: 44.

Question: Have you received Jesus, the Truth? If so, you are *right with God.* "As many as received him, to them gave He the privilege to become *sons* of God" (John 1: 12). Jesus said, "I am the way, the truth, and the life" (John 14: 16). You now, being a child of God, have *life.* "He that hath the Son *hath life.*"—1 John 5: 12.

Not only life, but *eternal life.* "For God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish, *but have everlasting life.*"—John 3: 16.

Not only everlasting life, but everything you need through the eternal ages. "He that spared not his own Son, but delivered him up for us all, how shall he not with him *freely give us all things?*"—Rom. 8: 32.

If right with God, then you have peace, and can say with Paul, "We know that all things work together for good to them that love God" (Rom. 8: 28). Why? Because Jesus alone can give you the peace. "My peace give I unto you."—John 14: 27.

QUESTIONS

1. You are wrong, or you are right. Which?
2. You are believing a lie or the truth. Which?
3. You are a child of the devil or a child of God. Which?
4. You are dead in sin or alive unto God. Which?
5. You are a tramp of the devil or an heir of God. Which?
6. You are going to heaven or to hell. Which?

Get right with God; then praise the Lord.

WHY DO YOU WAIT?

REV. C. J. SCOFIELD

And now, Lord, what wait I for? My hope is in thee.—Ps. 39: 7.

I. You do not wait because you are safe while you wait.

1. You are condemned already.—John 3: 17.
2. The tenure of life is uncertain.
3. Your character may at any time become fixed in unbelief and love of sin.

II. You do not wait because delay makes the decision easier.

III. You do not delay because there is nothing for you to do.

THE DOOR TO THE SHEEPFOLD

REV. C. J. SCOFIELD

I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.—John 10: 9.

I. "I am the door."
The simplicity of the gospel: entering an open door.

II. "I am the door."
The exclusiveness of the gospel: there is but one door of salvation.

III. "By me, if any man enter in."
The inclusiveness of the gospel: "any" man.

IV. "He shall be saved."
The certainty of the gospel: the divine "shall."

V. "And shall go in and out."
The liberty of the gospel: it is no prison door.

VI. "And find pasture."
The gospel provides nourishment and rest.

PREPARATION FOR A GREAT MEETING

REV. C. J. SCOFIELD

Prepare to meet thy God.—Matt. 4: 12.

1. The gospel gives fair warning.
2. The meeting with God is inevitable.
3. The time of that meeting is uncertain.
4. Sinful man must make *some* preparation for that meeting.
5. The only possible preparation.—Acts 16: 31.

THE PALM-TREE AND ITS LESSONS

REV. WAYLAND HOYT

The righteous shall flourish like the palm-tree.—Ps. 92: 12.

A wonder of the Bible is its universality.

It is because the Bible sprang out of the land it did that it is a book so universal. Palestine, that little patch of country, about as big as the state of Vermont, about one hundred and fifty miles long and from fifty to seventy-five miles broad, is yet a patch of country which is a specimen of the great world. As to climate, torrid in the neighborhood of Jericho, where the palms chiefly wave; semi-temperate amid the uplands where Jerusalem is built; quite temperate northward in the fertile plain of Esdraelon and on the lower reaches of the hills which margin it; arctic amid the snows of Hermon.

If you are tempted to doubt the divine origin and peculiar fitness of the Bible to universal human need, think of this unique fact—the little Palestine epitomizing the whole world, and therefore the Book springing out of it a book reflecting the whole world, and so a book *for* the whole world.

Pluck now from the flora of the torrid climate, burning alongside other sorts of climates in this universal Bible, a figure of the Christian. We are but following the example of our Lord while we attempt to see what there is in the palm-tree—the supreme tree of the hotter portions of the world—of spiritual suggestion.

I. The Christian should be *upright*, like the palm-tree.

Dr. Thompson, in his "Land and the Book," says of this date-palm: "Neither heavy weights which men place

upon its head nor the importunate urgency of the wind can sway it aside from perfect uprightness." In doctrine, principle, word, deed, business, politics—in all the various relations in which he stands—the Christian should be undeflected from righteousness.

II. The Christian should be *beautiful*, like the palm-tree.

How beautiful to the worn traveler must be the sight of the palm-tree waving above the desert sands! So the Christian should be gracious and winning with all sweet courtesies.

III. The Christian should be *master of circumstances*, like the palm-tree.

Says Dr. Thompson: "The palm grows slowly, but steadily, from century to century, uninfluenced by those alternations of the seasons which affect other trees." Its great, straight tap-root goes mining steadily until it strikes a *secret spring;* thus secretly nourished, the palm-tree can baffle the desert. The application of this to one's circumstances and to mastery over them by secret prayer and daily Bible reading is evident.

IV. The Christian should be *serviceful*, like the palm-tree.

The Arabs are said to enumerate three hundred and sixty uses to which the tree, in its separate parts, is put. Perhaps this is Oriental exaggeration, but there is no tree more serviceful. It is used for food, drink, clothing, shelter, thread, and so on almost limitlessly. Here, too, the application to the Christian is evident.

V. The Christian should be *growing better all the time*, like the palm-tree.

The century-old palm is vastly more helpful and valuable than a ten-year one.

THE POWER OF CHRIST

D. W. POTTER

Wherefore he is able also to save them to the uttermost that come unto God by him, seeing that he ever liveth to make intercession for them.—Heb. 7:25.

The religion of Jesus Christ has a record of which no man or woman, no matter how cultured or brainy, need be ashamed—a record that has stood for eighteen centuries with shouts of victory and songs of praise, with victorious lives and triumphant deaths. I desire briefly this evening to consider the power of Christ's authority in four directions:

1. His power over men to save them.
2. His power over devils to cast them out.
3. His power over nature to control it.
4. His power over death to destroy it.

Using the three last propositions to enforce the first, let us think of His power over men to save them. In this connection, suppose we consider the conversion of him who under divine inspiration wrote the words of our text (Heb. 7:25), Saul of Tarsus, who called himself the "chief of sinners." We see Paul in fancy, a young man of the tribe of Benjamin, born about two years before Christ came to the hills of Bethlehem; educated at the feet of Gamaliel in all the learning of the day as well as in the exact law of Moses; of hot, fiery temper, the champion of the Mosaic law. We meet him first at the stoning of Stephen, consenting to his death, holding the clothes of the young men who were stoning him. They could not meet with argument the crucifixion of God's Son, and what they could not meet with argument they

sought to meet with stones. "And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. But he, being filled with the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold I see the heavens opened, and the Son of Man standing on the right hand of God."

And now, like some wild beast, which has had a taste of blood, leaps upon its victim to destroy, Saul of Tarsus, having obtained a taste of the martyr's blood, goes forth to the extermination, if it were possible, of the followers of Jesus. To this end, having obtained authority from the chief priests, we see him journeying toward Damascus. About noon day, he saw a light from heaven, and when he and they that were with him had fallen to the earth, he heard a voice in the Hebrew tongue saying, "Saul, Saul, why persecutest thou me?" And trembling and astonished, he cried, "Who art thou, Lord?" "I am Jesus whom thou persecutest." And trembling and astonished, he cried, "Lord, what wilt thou have me to do?" And Jesus told him, and from that hour he had become one of its most mighty exponents and defenders, shouting down the years, "Yea, doubtless, I count all things but loss for the excellency of the knowledge of Christ Jesus, my Lord, for whom I have suffered the loss of all things and do count them but dung, that I may win Christ, and be found in Him, not having mine own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: that I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death; if by any means I might attain unto the resurrection of the dead." Finally, after

many years' battle, scarred by the battles for Jesus, we see this man, "the chief of sinners," lay his weary head on Nero's block at Rome and as the axe falls, he is taken up him to wear a martyr's crown and join the conquerors before the throne. He has power over men to save them. Had Paul been the only one throughout the ages that had been saved by the blood of Jesus, he would ever have stood as a beacon light on the shores of time, but blessed be the name of the Master, millions upon millions of the brainiest and noblest and best of earth have caught up the songs of redemption.

HE HAS POWER OVER DEVILS TO CAST THEM OUT

If He had not this power, Christ would never have received you or me. There are but two masters, Christ and Satan. Every one of us is either Christ-possessed or devil-possessed. We read in the 5th of Mark of His power over the devil-possessed Gadarene. At the word of Christ the devil that could not be bound came out of the man, and that man could be led any whither from that day by the love of Jesus. There are many other instances which I must not stay to quote.

HE HAS POWER OVER NATURE TO CONTROL IT

The life of Jesus Christ was a life of toil and hardship and suffering. Yet day after day during His earthly life, He healed the sick, cleansed lepers, cast out devils, calmed the sea, and raised the dead, and, while others slept, He, the King of Glory, often spent the long night in prayer. It was after days and nights of toil that Jesus with His disciples entered into a little ship and He threw Himself down in the hinder part of the ship and was asleep. Suddenly a great storm broke over them and the disciples were afraid and they came and said, "Master, carest thou

not that we perish, and he arose and rebuked the wind and there was a great calm." He has power over nature to control it.

HE HAS POWER OVER DEATH TO DESTROY IT

Death is called man's common enemy. We do all in our power to escape it. No one of Adam's race, save he whom God took, and Elijah, whom He translated, at whom death has thrown his fiery sword has ever escaped him. Kings and princes, popes and commoners, have alike gone down before his mighty power, but Jesus the mighty Saviour has conquered death. First He raised others from the grave, and secondly, in His own resurrection He showed His power over death. Take just the one instance of Lazarus, who had been dead four days. They led Him to the grave and He asked them to roll away the stone, and when they had rolled away the stone His majestic God-voice rang out over the Judean hill, "Lazarus, come forth," and he that had been dead four days came forth.

I see Him on the cross lifted between the heavens and the earth and He bows His head and dies, and Joseph of Arimathæa and Nicodemus come and beg the body of Jesus and the chief priests say, "He said after three days he would rise again. Command therefore that the sepulcher be made sure." And Pilate said, "You have a watch, go and make it as sure as you can." Go with me in fancy to Joseph's garden. It is near the morning hour. In a little while He is to prove Himself. He had represented Himself to be mighty in life. He was now to show Himself mighty in death. As we stand there we hear the steady tread of the Roman guards as they pass back and fro before the tomb of Jesus, defying with sword and spear the resurrection of God's Son, and listening I

hear a Roman veteran say to his comrade, "I never felt so strangely as I do to-night. I beheld the phenomena when He died—the darkening sun, the rocking earth—comrade, what if He should rise?" And over these eighteen centuries I hurl back the shout this Thursday night, "Roman soldier, what if He should rise?" In that grave is vested all the hopes of all the multiplied millions of tombs. If He did not rise from the dead, then is our preaching vain and we are yet in our sins.

The angel from the throne descended, his countenance was like lightning and his raiment as white as the light, and before him these Roman veterans fell as dead men. He rolled away the stone, and Jesus, the everlasting Saviour, the hero of Calvary, the hero of all the ages, came forth from the grave, and shouted down the centuries, "I am he that liveth and was dead, and behold I am alive forevermore."

EIGHT REASONS WHY THE BIBLE IS INSPIRED

REV. W. O. HARLESS

All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be thoroughly furnished unto all good works.—2 Tim. 3:16, 17.

I. Because of the men who wrote it (Gal. 1:11, 12).

The character of the men has never been attacked. Nineteen hundred and sixty times are the words, "Thus saith the Lord God," used in the Old Testament.

II. Because of the unique character of the book.

Differs from all others. Sixty-nine books. Thirty-

eight writers, covering a period of fifteen hundred years, yet closely connected with harmony prevailing.

III. Fulfillment of every prophecy, concerning cities, nations, countries.

Prophecies concerning Christ. Isaiah tells the story six hundred years before His birth.

IV. Testimony of its enemies.

From very beginning its enemies are forced to speak words in its favor. Ingersoll said of Christ's sufferings: "They are wonderful! wonderful!"

V. Testimony of science.

Scientists claimed that Job was mistaken when he stated there were vacancies in the heavens, but the telescope of Lick observatory told the story and Job stood the greatest scientist of them all. Over thirty thousand tablets discovered in the East by archaeologists, bear great testimony to the inspiration of the Bible.

VI. Power it exerts in the world to-day—in individuals and nations.

Influence on literature. Huxley said it is the key to the success of all true education.

VII. Testimony of sociology.

Did you ever hear a man say, I was a drunkard, a thief, a vagabond who read any of our secular writings and was made whole?" No, and you won't.

VIII. Because of its durability.

Roman emperors tried for three hundred years to destroy it, but failed.

THE MIGHTY POWER OF LOVE

SAMUEL H. HADLEY

Love suffereth long and is kind.—1 Cor. 13:4.

Since Christ my soul from sin set free
This world has been a heaven to me.
Amid earth's sorrows and its woe,
'Tis heaven my Jesus here to know.
O! Hallelujah! Yes, 'tis heaven,
'Tis heaven to know my sins forgiven,
On land or sea what matters where,
Where Jesus is 'tis heaven there. Glory to God!

In the sixty-second verse of the twenty-second chapter of Luke you read these words, "Peter went out and wept bitterly." What made Peter cry? Women cry, and children cry, but what made Peter cry? If you read the sixty-first verse you will find out. "Jesus turned and looked upon Peter." What kind of a look could that have been? Just a little while before he had cursed and swore that he did not know Him at all, and now he was crying. Do you suppose Jesus said, "You traitor, I'll get even with you for going back on me this way?" Oh, no; He forgave him as He looked at that backsliding disciple.

I heard of an old woman that lived not very far from London who had a son, and he went to London and got into bad company and murdered a young girl. He laughed at the officers, and when the judge sentenced him to death he laughed, and he spit in the face of the chaplain, and cursed everybody in sight. But his mother sold some little things she had and slowly made her way to the prison where he was. One day he heard a footfall, and nearer and nearer it came and he heard it and grew still and pale, for he recognized it—it was his mother's step.

And when she saw him she cried, "My boy, I will die for you," the poor wretch threw himself on the floor and his heart broke and he wept bitterly. That is the kind of look that Jesus gave, a look so full of love and compassion.

MR. HADLEY'S OWN CONVERSION

I believe I got that look one night. I was sitting on a whiskey-barrel in a saloon at the corner of the 125th street and Third avenue. I had been in that place for five weeks, and I had drunk whiskey for twenty-two years. It was the end of an awful spree; everything was gone, my mind, my money and my friends, and all, and I was wondering how I could get another drink, when in the midst Jesus came. I saw that look. I wasn't looking for Christ at all; I was looking for whiskey, and wondering where I could get a drink. I hadn't the courage any more to steal, I was too near dead, and the minute I got that look I saw my sins, and I supposed I was dying, and I said, "Boys, listen to me, I am dying; I will drink no more whiskey." I went out to the station-house and I said to the captain, "Lock me up," and he said, "What for?" I said, "So that I cannot get a drink of whiskey." They locked me up in cell No. 10, and in the morning they took me to the police court, but that night I thought I was dying, and a voice said "Pray," and I got down on my knees and said, "God, be merciful to me a sinner." After they had let me go I went to Jerry McAuley's mission twenty-one years, two months and one night ago, for I have been counting it up every day since, and there I saw Jerry McAuley, that wonderful apostle of the outcast. I heard him say, "I am saved to-night from whiskey and tobacco and everything, and Jesus came to me and took the whole thing out of me." I supposed that if I started

to be a Christian I should have to fight this thing all the time, but I heard from Jerry McAuley that Jesus would take it out of a man so that he wouldn't want it any more. I wondered if I could be saved, and when he gave the invitation my hand went up, and I felt like getting down on my knees. I wish I could tell you about that night, about the dear men and women who were praying. In one look you could tell what they were there for—to help poor souls into salvation. Jerry began to pray: "Dear Jesus, pity these poor fellows; they have got themselves into an awful hole and they cannot get out. Speak to them, Lord." He finally came to me. Now, my dear people, I had gone there to be saved, so far as I can remember, knowing no more how I would be saved than that brass railing there. The devil said to me, "You pray? You dare not pray!" I had a crime of forgery hanging over me, and the devil suggested, "The minute you confess your crimes, you will go to Sing Sing." So I said to Jerry McAuley, "I can't pray; somebody pray for me." Jerry said, "All our prayers won't help you unless you pray." So at last I cried, "Jesus help me." Oh, this world has been a heaven to me; I have never seen a dark day since. The light of God's glorious day burst into my soul and all sin, and gloom, and shame vanished. I have never known what it was to want a drink of whiskey from that day to this. I used to swear in my sleep; those hands have handled ill-gotten money, but since that day though a million dollars have passed through my hands every coin has gone to its right place. It is all just as new to me now as it was that first day.

OLD TASTES UPROOTED

The astonishment of my life is that I have never wanted a drop of whiskey since. Oh, you metaphysicians, tell

me how it is that I was cured so completely of my longing for drink. One day I was holding a meeting and some drunken fellows came and I said to them, "Jesus can save you from wanting another drop of whiskey." A young lady, a physician, came to me and said, "You said they would never want another drink; how could you deceive them?" And she said the stomach has a coating and cellular tissue in which alcohol makes great sores, and it was impossible to cure a man entirely. As I was listening I said, "Glory to God!" She said, "What are you saying 'Glory to God' for?" I said, "I knew God gave me a new heart, but I never knew that He gave me a new stomach!"

A FINAL APPEAL

My dear friends, is it any wonder that I want sinners to come to Christ? Oh, the peace that Jesus gives! My soul has revelled in His love; my life has been kept, and I have never known from that day to this to want anything. Ever since that day I have been trying to tell people of my precious Saviour. I have been trying to tell sinners that Jesus loves them, that Jesus can save them, and I am telling it still. Oh, message of love!

"My Redeemer, is there a sinner in this house to-night? Speak to his soul, Oh, speak to his soul, and as Thou didst draw me by Thy tender, loving hand, draw him right here to-night. Is there anybody here that has been trying to find pleasure in his own way? It never can be found. Oh, won't you take my Saviour, won't you take Him once for all, and say 'Yes' to Jesus? Will I ever forget the night when I threw myself upon His precious, loving arms, and He has carried me ever since, and He will carry you, and will fill your soul with blessing."

PART III

CHILDREN'S SERMONS

THE WHITE STONE

To him that overcometh will I give to eat of the hidden manna, and I will give him a white stone, and in the stone a new name written which no man knoweth saving he that receiveth it.—Rev. 2:17.

1. One beautiful summer day a group of children were playing upon the seashore. One after another the breakers came tumbling in and spreading out in a great white sheet upon the beach. Presently, as one of these breakers rolled hissing back to its ocean home, a little boy picked up something that it had left behind, and ran off exclaiming, "See what I have!" Of course all the rest ran after him crying out, "Let me see! Let me see!"

But Charley avoided them all, and watching an opportunity, he slipped it into the hand of Mary Blue-Eye. She found it to be a beautiful white stone, on which Charley had written his name; and she kept it, not only because of its beauty, but as a keepsake from the giver.

Now in Rev. 2:17, Jesus says: "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written." Does Jesus mean by this, that if we overcome temptation, and give Him our hearts, and love and serve Him, He will give us some token of His love, as if it were a white stone with His own precious name written upon it? If this is the meaning, I am sure I would like to obtain one of those tokens; and I mean to ask Him to teach me how to secure one.

2. Once a man was drawn along the streets of Rome in a splendid chariot by six beautiful white horses. Crowds

of people surrounded the chariot, shouting till the whole city rang again. Every now and then a man, who stood by the driver, would throw out a handful of white tablets, which the people would rush in great eagerness to obtain. The reason they were so eager to get them was, that on each was written something like this: "A pint of wine"; or, "Five loaves of bread"; and underneath, the name of the great man sitting in the chariot. Whoever obtained one of these tablets, which were often of white earthenware, would receive, on presenting it at the door of the giver, whatever was named upon it.

Perhaps, now, Jesus means to say: "I am going through this world in my triumphal chariot. All who follow me, and delight in my progress shall receive from me my promise, with my name attached to it, of blessings in life, in death, and eternal joy. Let us all join our Lord's triumphal procession.

3. Among the ancient Scythians this custom is said to have prevailed. Every night, before going to bed, one would sit down and ask himself, "How have I passed this day?" If he could reply favorably, he would go to an urn kept for the purpose, and drop into it a white stone. If he were compelled to give an unfavorable answer, he put in a black one.

Now when we can go to bed at night with a heart grateful to God for the mercies of the day, penitent for sins, conscious of having striven against temptation—this is to drop a white stone into the urn. And Jesus alone can give us such a stone.

4. We will now look at a different scene. We will go back again to Rome, and enter the Forum. It is court day. The Praetor is sitting on his bench, and with him sit twelve others. And here comes an officer, bringing in

the prisoner accused of a crime. The trial goes on. On one side, the lawyers and the witnesses do and say all they can to convince the judges that the man is guilty. On the other side, the lawyers and witnesses do and say all they can to show that the man is innocent.

When, at length, they have done and said all they wish, an officer gives to each judge a white stone and a black one. They then go, one by one, to an urn; and those who think the man innocent, drop into it a white stone, and those who think him guilty, a black one. The Praetor now comes forward and examines the stones in the urn, and if he finds more black than white ones there, he says, "Guilty!" and the man is led away to be punished; and then the people say, "He has got the black stone." But if the white stones are the more numerous in the urn, the Praetor says, "Not guilty!" and the prisoner is set free; and people say, "He has the white stone."

Now, children, you know that we are all accused of sin against God, and a great and awful day of trial is coming. "For we must all stand at the judgment-seat of Christ."

A great trumpet will sound like ten thousand thunders through the universe, and, instantly, all that are in their graves will come forth, and those, too, that are in the sea. Then men will look up and see something bright, above the brightness of the sun. Nearer and nearer it comes! Brighter and brighter it grows! It is Jesus coming in the clouds, and all the holy angels with Him. Then will He sit upon the throne of judgment, and all that ever lived, and you dear children, will stand before that judgment seat!

Now, as Christ is the only Judge at that great trial, He must decide our fate. He, with His own hand, must drop into the urn the white stone or the black. Give Him your

hearts here, and He will put the white stone with your name and His written upon it, into the urn on that great day.

5. Still another ancient custom is connected with the white stone. In early times, great attention was paid to strangers. One reason was that strangers were not often met. For they had no railways and no steamers, etc.

Another thing had something to do with the hospitality of the heathen. They believed their gods sometimes appeared on earth in human form. Perhaps they borrowed this notion from the Hebrews, among whom God did often appear. And many times He sent angels down in the form of men. Read what is written in the eighteenth chapter of Genesis. And, you remember, Paul urges Christians to be kind to strangers; for, he says, some have thereby entertained angels unaware.

So with the heathen. If a stranger appeared among them, particularly if there was anything striking in his appearance, by reason of beauty, or figure, or age, they might say to themselves: "Now, this may be Apollo, or Mercury, or Jupiter, or some other god; and if we neglect him, he may be angry and make us suffer, but if we treat him kindly, he may cause some unusual good fortune to come to us."

And if you will turn to the fourteenth chapter of the Acts of the Apostles, you will see a curious instance of this kind recorded there. The people of Lystra actually mistook Barnabas for Jupiter, and Paul for Mercury; and it was as much as these good men could do to keep the heathen from worshiping them as gods.

And when a stranger was taken home and kindly treated, he considered himself, and his children, and his grandchildren, bound to deal in like manner with this

man, or any of his descendants, if they should ever have the opportunity.

Now, we will suppose a citizen of Athens finds in the streets a good-looking stranger from Miletus. He asks him to his house. The stranger goes. They become acquainted and warmly attached to each other. At length, the time comes for the stranger to return to his home. They may not meet again for years. They may never meet. If then the grandchild of the Athenian visits Miletus, thirty or forty years after this, and finds out a grandchild of this Milesian, how can they prove to each other that their grandparents had been acquainted and had become allied to each other by the ties of hospitality?

Why, the Athenian, before he lets his guest depart, brings out a little oblong white stone, made of marble, or alabaster, about as long as a child's finger, and about twice as wide. Then one writes his name on one end, and the other on the other. One then takes hold of the end which has on it the other's name and the other takes hold of the other end, and they break the stone in two, each keeping the part left in his hand. Each one has a white stone with a new name written, which no man knoweth saving he that receiveth it. Each of these stones is called a *tessera*, and is preserved with great care.

Suppose, now, thirty or forty years after, a grandson of this Athenian wishes to visit Miletus on business. He goes to the family tessera-box, where the white stones are kept, to see if it has any Milesian compartment, and what tesseras are in it; and there he finds the one we have been talking about, and takes it with him.

He sets sail, and is shipwrecked near Miletus, losing everything but his tessera, or white stone. And now, in

his dripping garments, he enters the city, and inquires for the family whose name is written on the white stone. At length he finds them, and tells them that they are bound to his family by the ties of hospitality. They ask for the white stone. He shows it. They then go to their tessera-box, and in the Athenian compartment they find one with the family name of this stranger upon it. They then put them together, and, lo, they exactly match! All see at once that they have been broken one from the other. And now the poor shipwrecked man is received and treated as an old and dear friend! For it was considered most infamous, in any family, to violate such obligations as these. And how delightful it must be for a shipwrecked stranger to find himself in so comfortable a home!

Now there is in this world, nay, in this city, a great traveler. At home, He lives in a glorious country, and in a magnificent palace. And never one had troops of such friends around Him as He has there. The walls of His city are of shining, many-colored jasper, and the twelve foundations of the walls are garnished with all manner of precious stones. The streets are a kind of glassy gold. It has twelve gates, and each gate is a pearl. In the middle of the city is a throne, from which a river branches out in all directions, shaded on each side with overhanging branches of the tree of life.

While there, He thought it not robbery to be equal with God. But He came away to travel and stay awhile in our world. And He is now a traveler among men. And with every one that receives Him He makes a covenant of undying friendship and hospitality.

And now for the white stone. You give Jesus your solemn promise to be His. He gives you His promise to

be yours. And this is the white stone. You write your name on your promise with tears of repentance and love. Jesus writes His name on His promise with His own blood. You promise to love Him, to read His Word, to pray to Him, to be sorry for all your sins, and to strive to avoid further sin, and to trust Him for all you need in life and death and eternity.

Jesus promises to be your friend; never to leave you; never to let you want what is best for you; to comfort you in sorrow, support you in death, defend you at the judgment, and then take you to His royal city in the skies, to be happy there for ever and ever! Oh, what a treasure this white stone is! I wish you had it! It is Jesus' promise with His name on it, written in His own blood, to be to you all that you need Him to be for ever and ever.

THE LAMBS OF THE FLOCK

REV. ROBERT MURRY MC CHEYNE

He shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom.—Isa. 40: 11.

Beloved Children: Jesus is the Good Shepherd. His arm was stretched out on the cross, and His bosom was pierced with a spear. That arm is able to gather you, and that bosom is open to receive you. Lift up your hearts to God while I tell you something more of the Good Shepherd.

I. Jesus has a flock.

"He shall feed his flock like a shepherd." Every shep-

herd must have a flock, and so has Christ. I once saw a flock in a valley near Jerusalem, and the shepherd went before them and called the sheep, and they knew his voice and followed him. I said, this is the way Jesus leads His sheep.

1. Christ's flock is a little flock. "Fear not, little flock, it is your Father's good pleasure to give you the kingdom." Pray to be among the little flock.

2. Christ's sheep are marked sheep. In almost every flock the sheep are marked in order that the shepherd may know them. Sometimes the mark is made with tar on the woolly back of the sheep. Often the mark is the first letter of the owner's name. The use of the mark is that they may not be lost when they wander among other sheep. So it is with the flock of Jesus. Every sheep of His has two marks. *One mark is made with the blood of Jesus.* Every sheep and lamb in Christ's flock was once guilty and defiled with sin. But every one of them has been drawn to the blood of Jesus and washed there. They all, like sheep, "come up from the washing." They can all say, "Unto him that loved us, and washed us from our sins in his own blood."—Rev. 7:14.

Another mark is made by the Holy Spirit. This is not a mark which you can see outside, like the mark on the white wool of the sheep. It is deep in the bosom where the eye of man cannot look. It is *a new heart.* "A new heart will I give you" (Ezek. 36:26). This is the seal of the Holy Spirit, which He gives to all them that believe. Have you got a new heart? "If any man have not the spirit of Christ, he is none of his." Beloved children, pray for these two marks.

3. Christ's sheep flock together. Sheep love to go together. A sheep never goes with a wolf or a dog, but

always with a flock. Especially when a storm is coming down, they keep near to one another. When the sky turns dark with clouds, and the first drops of a thunder-shower are on, the shepherds say that you will see the sheep flocking down the hills, and all meeting together in some sheltered valley. They love to keep together. So it is with the flock of Jesus. They do not love to go with the world, but always with one another. Christian loves Christian. They have the same peace, the same Spirit, the same Shepherd, the same fold on the hills of immortality. Especially in the dark and cloudy day, the sheep of Christ love to keep close together. They love to pray together, to sing praise together, to hide in Christ together.

II. What Jesus does for His flock.

1. He died for them. "I am the good shepherd; the good shepherd giveth his life for the sheep." This is the chief beauty of Christ. "While we were yet sinners, Christ died for us." Every one in the flock can say, "He loved me, and gave himself for me."

2. He seeks and finds them. We would never seek Christ if He did not seek us first. We would never find Christ if He did not find us. "The Son of Man is come to seek and to save that which was lost."

I once asked a shepherd, "How do you find sheep that are lost in the snow?" "Oh," he said, "we go down into the deep ravines, where the sheep go in storms; there we find the sheep huddled together beneath the snow." "And are they able to come out when you take away the snow?" "Oh, no; if they had to take a single step to save their lives, they could not do it. So we just go in and carry them out." Oh, this is the way Jesus saves

lost sheep. He finds us frozen and dead in the deep pit of sin. If we had to take a single step to save our souls, we could not do it. But He reaches down His arm and carries us out. This He does for every sheep He saves.

3. He feeds them. "By me, if any man enter in, he shall be saved, and shall go in and out and find pasture." If Jesus has saved you He will feed you. *He will feed your body.* "I have been young, and now am old, yet never saw I the righteous forsaken, nor his seed begging bread." *He will feed your soul.* He that feeds the little flower in the cleft of the craggy precipice, where no hand of man can reach, will feed your soul with the drops of heavenly dew.

III. Jesus cares for lambs.

"He shall gather the lambs with his arm and carry them in his bosom." Every careful shepherd deals gently with the lambs of the flock. When the flocks are traveling, the lambs are not able to go far; they often grow weary and lie down. Now, a kind shepherd stoops down and puts his arm beneath them, and lays them in his bosom. Such a shepherd is the Lord Jesus, and saved children are His lambs. Many a guilty lamb He has gathered and carried to His Father's house.

The late Duke of Hamilton had two sons. The eldest fell into consumption when a boy, which ended in his death. When his death approached, he called his younger brother to his bed, and spoke to him with great affection. He ended with these remarkable words: "And now, Douglas, in a little time you will be a duke, but I *shall be a king.*"

THE HARD HEART

A new heart, also will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.—Ezek. 36: 26.

God says, "My son, give me thy heart." What kind of a heart does God desire of us? "The sacrifices of God are a broken spirit; a *broken* and a contrite heart, O God, thou wilt not despise." God speaks of the heart sometimes being hard. In the text He says they are like stone.

I. One who hears the commandments of God, and pays no attention to them, has a very hard heart.

Will you believe me if I say that such a heart is harder than a rock? It is, and I can easily prove it.

There, in a waste howling wilderness, is a vast multitude of men, women, and children, and cattle, and all that host has not one drop of water to drink! There are no springs, no wells, no streams. Every one is in danger of dying from thirst. Every voice is crying, "Water! water!" The beasts are lying on the ground, unable to stand. The little boy cries, "O father, I am thirsty!" The little girl calls, "O mother, give me water!" But the only water in that dreary region is that which runs down the cheeks of the sufferers!

But God heard their cry, and told Moses to take his rod, and go to a rock that stood near by, and smite it. He did so. And as Moses struck the rock, God told it to send out water for those famishing multitudes, and it obeyed! It opened its mouth and poured out a river of cool, pure, sparkling water! And oh, if you could have seen those people how they rushed to drink!

My child, the hard, insensible rock obeyed the voice of God. And whoever, man, or woman, or girl, or boy, hears God say, as He is now saying to you, "*Believe; repent;* give me your heart; keep the Sabbath holy; love and read the Bible; pray; confess me before men;" and does not obey, has a heart harder toward God than that rock in the wilderness.

II. Then when the goodness of God awakens no serious thoughts, it is because the heart is very hard.

Has not God been very good to you? How many blessings He gives us every day. Does His great goodness make no impression? Do you think little about it? Do you never thank God for it? If not, then your heart must be a very hard one.

III. Again: Anyone who can hear the invitations of Jesus carelessly has a very hard heart.

I once saw a man in a great city who had come a hundred miles in search of something. What do you think it was? It was his son. That son had run away from father, mother, sister and brothers. And here was his father seeking him. And he had to go over a hundred miles more before he found him.

One day, we will suppose, that son is looking from his window, and sees his father coming toward the house. Going to the door of his room, he shuts, bolts, and bars it. His father comes and knocks, but receives no reply. He knocks again, but still no answer. He calls: "My son, open the door to your father." Still all silent within. "My son," the father continues, "I have come all this journey to take you home with me. Open the door and come." But it is all in vain. Again he says, "O my

son, if you will go back with me to that home where you were born, and where you have spent so many happy days, we will forgive all the past, and never mention it. We will treat you just as if you had never gone away."

But not one word comes from the lips of that sullen boy. Once more the father speaks: "O my son, your absence is killing your mother. She cannot sleep. She is afraid something may befall you. She fears you may fall sick among strangers, with no mother near to take care of you. She fears you may die in a strange land, and that she may never see her son again; and that thus her gray hairs may come down in sorrow to the grave!"

If, now, after all, that boy's heart is not touched, if no tear comes into his eye, if he does not open the door to that father, and return with him, would you not say that his heart was made of stone?

But suppose I tell you something worse about yourself. There is One near you, who came not a hundred miles merely, but all the way from heaven, to seek your soul. And now He stands at the door of your heart, and asks for admission. "Behold!" He cries, "I stand at the door and knock. If any man hear my voice, and open the door, I will come in and sup with him, and he with me." When any one asks you to come to Christ, that is a knock at the door of your heart. When you hear any one pray for your soul, that is another. When any one of your relatives, friends, or acquaintances dies, that is another. When you hear anything in a sermon that makes you think of your soul, and your sins, that is another. And whenever God, or Christ, or heaven, or hell, or your sins, or your danger, comes before your mind, that is another knock of Jesus by His Spirit And He cries, "Open to me, for my head is filled with dew, and my locks with the

drops of the night. Open and I will take away all your sins."

Now, do you ever listen to Him? Do you ever answer him? Have you ever said, "Come in, my Saviour: I give myself to Thee?" Or do you treat Him as that hard-hearted boy did his father? If you refuse to be saved, then your heart is hard, very hard.

IV. That is a hard heart that is not troubled on account of sins.

Every one has committed a great many sins. David said, "Mine iniquities are gone over my head." God commands us to love Him "with all our heart, and soul, and mind, and strength"; and every moment anyone lives without loving God, he breaks that commandment, and thus commits sin.

Then you have sinned in doing what you ought not to do. You have sinned in your thoughts, and in your words. You sin in the morning, and at noon, and at night. And if with so many and great sins on your soul, you have no sorrow for them, what a hard, unfeeling heart you must have. It must be "a stony heart."

V. Another sign of a hard heart is insensibility to the dangers which surround you as an unpardoned sinner.

Your sins are very many, and every one of them "deserves God's wrath." And God tells us He is "angry with the wicked every day." Does the danger you live in never trouble you? What a hard heart!

VI. In the next place, if you can hear the story of what Jesus did and suffered, without being moved to love and serve Him, it must be that your heart is hard as a stone.

On the northeast coast of England there is a group of

small islands, around which the waves dash and roar, and over which the sea-fowl screams, but on which nothing grows. One morning the wreck of a steamer was seen dashing upon the rocks among those islands, and nine persons, nearly exhausted, clinging to the wreck.

From the window of a lighthouse, a mile away, the old keeper saw them, but shook his head mournfully and said, "Impossible! we cannot reach them; no boat could live in such a sea!" But oh, it made the heart ache to see those nine human beings slowly perishing there! And the keeper's daughter said, "Father, they must be saved!" "My child," said he, "no man could row a boat through such a surf." But she replied, "Father, I will row one oar." And she did! The boat was got out, and she and her father entered it, and through the wildest sea that ever swept round a wreck they rowed that boat, and they brought off all those nine sufferers!

And these men, thus saved from a terrible death, went home telling all the way the story of that girl's heroism. In London, a large sum of money was collected and sent to her, and for a long time travelers would go far out of their way to see that heroic girl, Grace Darling.

Now there are people that hear or read all about Jesus and His work and His sufferings, and never feel one throb of admiration, and never shed one tear. Can you? O how hard the heart must be that does not break at the sight of the cross!

> To read the sorrows Thou hast felt,
> Dear Lord, an adamant would melt;
> But I can read each moving line,
> And nothing move this heart of mine.

But there are hearts that are tender; hearts that sorrow for sin, and love God for the gift of His Son. And

God dwells in such hearts. "Thus saith the High and Lofty One that inhabiteth eternity, whose name is Holy, I dwell in the high and holy place, with him also that is of a contrite and humble spirit." Give God your heart and He will make it His temple.

IS THE PRAYER LINE UP?

REV. CHAS. A. HOBBS

Lord, teach us to pray.—Luke 11: 1.

Do not write the name at first. Instead, ask the children to tell you what this is which you are drawing on the board.

Then mark with the chalk three or four upright lines, and run another line across the top. It will look enough like a *telegraph* line, that some one will be sure to answer thus. Put the *home station* at one end, and any place, say Chicago, at the other. Now write above the line,

IS THE TELEGRAPH LINE UP?

They will say "Yes," of course. Draw out what this is for; namely, to *send messages over*. Now send a message in imagination to Chicago. (Get the listeners to tell how it is done.) All this can be done while the telegraph line is up.

Now relate the story of some great storm that broke the wires in every direction. For example: Not long ago in the West, where messages accumulated in San Francisco. Various and sad some of them were.

"Must attend to your affairs at once, or your business is ruined."

"Come quickly. Mother is dying and wants to see you," etc.

But these heart-breaking messages could not get through. Why? The children will readily answer, "*Because the line was broken.*"

Here, below the first line, sketch another telegraph line. This time break the wires, and make the "breaks" so definite that nobody will doubt the matter. Then write below this, and have the children read it over together,

TELEGRAPH LINE BROKEN!

Continue: Now let us change this a little. Let us do this, with these telegraph lines. Erase "Home Station," and make a *heart* instead. Erase "Chicago," and write the word *God.*

Get the children to tell how to reach God with our words—send messages to him! But how? *By prayer.* Write now either above the word "telegraph," or erase, and write, in its place, the word *Prayer.* Let the children again read aloud together,

IS THE PRAYER LINE UP?

Speak of what prayer is; its nature; why we need to pray, etc. (whatever is locally suitable). Again call their attention to the last sentence. Ask, as they note it, *Is* the prayer line up? Have you put up the prayer line? Do you talk with God?

Then let us send a message over the line. Let us be serious. We are sending a message to God. (Read, or have read by some one, Luke 18:13.) "God be merciful to me, a sinner!" (Silence.) Then speak reverently—"We have sent a message to God! Does He, will He

answer, if we mean it? How quickly He will reply, 'Justified!' 'Forgiven!' "—Verse 14; Luke 5: 20, also.

But now look at the second line. Can we erase "Telegraph" and put in the word *Prayer* here? Then how will it read? "*Prayer line broken.*"

Do we ever break the "prayer line"? Get the children to tell, or yourself tell, how people get away from God. Then they stop praying. What a sad condition when the prayer line is broken! What a hopeless condition! For then there is no communication with God. Then no help can come down to us.

Oh, let us put the prayer line up and keep it up! Put it up quickly! Let us talk with God. (Call attention to the upper line which remains complete.)

Is the prayer line up? Then let us send messages to God right now. What shall it be? (Select what the given occasion suggests. It may be the *backslider's* prayer, when Ps. 51: 9-11, with Hosea 14: 4 as its answer, will be appropriate. Or for the one under conviction, Acts 2: 37 with verse 38 for its answer. If for courage, boldness to do duty, Acts 4: 29, 30 with verse 31 as the reply. The supply is well nigh limitless.)

THE HANDFUL OF CORN

REV. MARK GUY PEARSE

There shall be a handful of corn in the earth upon the top of the mountains.—Ps. 72: 16.

This is a Psalm about Jesus and His kingdom. We see Him sitting on His throne; kings fall at His feet. Long trains of camels come bringing the gold of Sheba and gifts from the isles. But suddenly, the Psalmist takes

us away back to a bleak mountain top where loneliness and desolation reign, and where the wild winds sweep, he shows us not gold from the rocks, nor gems from the mines, but just a handful of corn or wheat. It seems a little thing to talk about, after all this majesty. And yet a handful of wheat is wonderful.

I. Let us think of where the wheat comes from.

It does not come like anything else in the world. Nobody ever found wheat growing wild. Unlike everything else, it is the special and peculiar gift of God, which he put in man's hand just as it is. When Adam was in Eden he had to dress it and keep it. All grew of itself, and he had only to prune it and keep it in order. But when he was driven forth from the garden, he had to "eat bread." And that was to grow, not of itself, but only by hard work. "In the sweat of thy face shalt thou eat bread." So God gave "the handful of corn" unlike everything else.

Now, dear children, if you will think for a moment, you will see how much this is like Jesus. He came a man among men, and yet He is separate from us and unlike us all. He is the special gift of God to a perishing world. And it is pleasant to remember that Jesus was given to us in Bethlehem; that you know means "the House of Bread." Away on the Judean hills, then, in the house of bread, God gave to us "the handful of corn."

II. Then another wonderful thing is that corn will grow all over the world.

You learn of different things that grow in different countries. Sugar in the West Indies, and tea in China, and spices in different places. But corn grows all over

the world. In the tropics, where the sun beats, corn will grow. Up in the Arctic regions, where it is so cold, they can grow corn or wheat. And is not that like the blessed Jesus? He says to us, "Lo, I am with you alway, even unto the end of the world." No home but may have Him; no heart but Jesus may dwell there; no land but there men may find the Bread of Life.

III. And let us think again of what corn is worth.

A very little thing to talk about, this, "a handful of corn." But you know corn is worth more than gold and thrones and crowns. Everybody wants bread. And this, too, is just like Jesus. We all need Him. Children and old folks, the weak and the strong, the rich and the poor—none can do without Jesus. And we need Him more than everything.

IV. And there is another thing about the corn—it has life in it.

Here is the handful of little, hard, withered seeds—not much to look at. One comes by, and he wonders what that man can be looking at them for. But there is life in every grain and life always multiplies itself. The man sows the handful of corn, and each year he sows the increase, and at last millions of people are fed from what was at first only a handful. And Jesus is like that. In Him is life. He multiplies Himself in His followers.

V. If you look at the third verse of the Psalm you will read, "The mountains shall bring peace to the people."

Mountains were commonly the haunts of robbers. But now these very mountains were to "bring peace." Corn is a great peace bringer. Wherever men have no wheat

they are savages, living from hand to mouth. But if they would have corn they must work. Then they begin "to have dominion over the earth." The woods that have hid the robbers are cleared for corn, etc. In this, too, it is like Jesus; when He comes into the soul He begins not only to clear it, but to subdue it. He brings peace. He says, "My peace I give unto you."

VI. And yet, though there is all this that is wonderful about corn, or wheat, let us remember that it is of no good except it be sown.

A handful of corn is, indeed, a poor thing without that. The glory of Jesus grows only when we have Jesus in our hearts. It is not enough to know all about the corn and to have it in our hand, or to read about Jesus and only think of Him. We must get His life in our heart. It must be Christ in us.

VII. Remember, too, that wheat only grows where the ground is made ready.

Grass grows up and sows its own seed for the cattle that sow not nor gather into barns. But corn will only grow where the hard ground is broken up for it. Then the sower can come with his precious seed. And so we need to be made ready for Jesus. The Holy Spirit comes and makes us feel our sins. Ask Him to make you ready for Jesus.

And yet one other thing. Before the corn does us any good it dies. "That which thou sowest is not quickened except it die," so says Paul; and Jesus said, "Except a grain of wheat fall into the ground and die, it abideth alone." The seed in the ground dies that it may give us its fruit. And so with the corn that is made bread. Christ died that we might live.

THAT WHICH COMES FIRST

REV. J. C. B. MOYER

But seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you.—Matt. 6: 33.

Most of the mistakes and failures of life come from the inversion of the true order of things. We have an idea that what concerns self, and adds to one's own benefit or interest is to be looked after first. We too often put self first, and allow the pleasant to rule us rather than the right.

The true order is, God first, self last. Our relationship to others brings another item into the count.

Our duty to others must come in somewhere; so the true order will be: God, others, self; or righteousness, duty, pleasure.

Let us study each reference separately.

Here we have *Geography*, *Arithmetic* and *Grammar*.

GEOGRAPHY

Geography tells us where to find places. By its aid we can locate the Kingdom of Italy, the Republic of France, the British, German and Chinese Empires, but can it tell us where the Kingdom of God is? The Bible is a library. It contains history, prophecy, poetry, literature, philosophy; in fact almost everything taught in the schools. It contains geography also; it is the only book that tells us where the Kingdom of God is. Jesus says, "*The kingdom of God is within you.*"—Luke 17: 21.

Heaven is the capital of the kingdom of God; where is heaven?

Does the Bible tell us? Not accurately, but it is somewhere *up above the earth*, whatever may be our point of

observation. When Jesus prayed He "lifted *up* his eyes to heaven" (John 17:1). When He ascended, "he was parted from them, and carried *up* into heaven."—Luke 24:51.

When Stephen was stoned he "looked *up* steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God."

Here is an ingenious theory worth considering. Astronomers tell us that the numerous fixed stars in the heavens are suns, the centers of solar systems like our own, around which revolve their respective planets, etc.

These suns with their planets and satellites all revolve around a common center, which is the capital of the universe, or heaven, where the throne of God is.

ARITHMETIC

There are two arithmetic words in this verse, viz., "*First*" and "*Added.*"

God, His kingdom, His righteous should come first. Why? Because they are worth seeking first. If you know of anything better, purer, nobler, then seek them first. If the kingdom of God is not worth seeking first, it is not worth seeking at all.

Suppose here is a ship; now you take off the helm and throw it overboard, and then send the ship upon its voyage across the sea. Will it ever reach Liverpool? No, for it will drift about here and there at the mercy of wind and wave.

Keep the kingdom of God and His righteousness first in your thought and heart, and it will take you straight through life, and straight to your Father in heaven.

"And all these things shall be *added* unto you." Many people when they talk about religion think only of *sub*

traction, and they will tell you that if you seek the kingdom of God everything else will be subtracted from you.

Jesus says, "All these things shall be added unto you." What things? Why, food, clothing, etc. (see verse 31). Jesus means that if we seek the kingdom of God *first*, then all that we need to make us comfortable and happy here will be added. He does not promise to make us rich, but He does promise that we shall have as much as any rich man, for all he has is his board and clothes. David says, "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread."—Ps. 37: 25.

Paul says, "Godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come."—1 Tim. 4: 8.

GRAMMAR

We have grammar also in this verse.

A verb is one of the principal parts of speech, and we have here a very emphatic verb, "*Seek.*" *It is a verb in the imperative mood, and denotes command.* It is not a matter of choice, but a positive necessity, that we seek the kingdom of God first.

A company of soldiers dragged a heavy cannon to the base of a hill upon which they were ordered to place it, so as to shell the enemy from this position of advantage. They tugged at it in vain, for it was too heavy to pull up the ascent; finally they gave it up saying, it cannot be done. Their captain exclaimed, "Men, it must be done; I have the orders here in my pocket."

So the Christian must seek first the kingdom of God and His righteousness, because he is commanded to do it by our Great Captain.

LIFE WITH THE CRUCIFIED CHRIST

I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me.—Gal. 2: 20.

I. Christ crucified.

Christ's cross is our first lesson. Ruffinus tells us that among the sacred characters of the Egyptians the cross signifies eternal life. Had not Christ died we would not have lived.

II. Paul crucified.

The apostle is two men—Saul and Paul. The old man and the new. In respect to the old man, he is dead. Every Christian is a crucified man. You must kill your sins or they will kill your souls.

III. Christ and Paul crucified together.

"I am crucified" is but a cold word. It is company that quickens its life. There are many who are crucified, but not with Christ:

1. The covetous and ambitious man plaits a crown of thorny cares for his own head.

2. The envious man needs no other gibbet than another man's prosperity.

3. The desperate man is crucified with his own distrust. This is the cross of Judas.

THE WHISPER OF GOD

REV. J. W. WEDDELL

The secret of the Lord is with them that fear him.—Ps. 25: 14.

The secret of the Lord! I would like to know that, would not you? It is the open sesame of all good, of

everything which belongs in this world and the next. A good rendering for "secret" here is the word "*whisper.*"

I look back and I see a man called Noah building an ark and saving his house. What led him to do it? He feared God, and God's secret was his. *It was whispered to him.*

I see Abraham leaving home and building his altars on many a hillside, tracing out a way for God's faithful. Where did he learn the secret of the way? *God whispered it to him*, for he feared God.

I see Daniel writing down beforehand all the history of the future; things that have not yet come to pass. Where did he learn it? *God whispered it* in the ear of the man that feared Him.

But better than all this, I see Jesus walking this earth and doing all things well. No one could convict Him of sin. He was perfect in every respect. What, using the words literally, was "the secret of the Lord"? He said He learned it of the Father—"For the Father loveth the Son and showeth him all things that he himself doeth" (John 5:20). He had, as none else had, *God's whisper.*

I. Now this secret *is an "open secret."*

Christ delivers over to us through His Spirit the same privileges that were His. "Holy Father," He said at the last, "keep through thine own name, these whom thou hast given me, that they may be one, as we are one" (John 17:11; *cf.* 16:27). What a privilege it is to have such a monitor and guide, to be kept and led in the heavenly path, step by step.

II. This whisper of the Lord *is sometimes for admonition* when one is in danger of going wrong.

Have you never heard this whisper of conscience within?

"Don't do that," "Don't say that," it says. I trust you obey, for to turn a deaf ear is to grieve away the Spirit of God.

III. Sometimes *it whispers instruction* to us.

This is what the Bible is for, to tell us what we otherwise would not know.

IV. More often *it comes to comfort us.*

As you grow older you will know more and more the blessedness of the Comforter when days come that are dark.

The secret of it all is in two words: *fear* and *hear.* Fear, not in the sense of dread, but of reverence. Hear in the sense of giving heed to what is said.

> I will tell thee of the secret and the way
> If thou wilt obey.

WILL YOU DO IT?

THE CHILD MINISTER

REV. MARK GUY PEARSE

Samuel ministered before the Lord, being a child, girded with a linen ephod.—1 Sam. 2:18.

I am going to talk to you, boys and girls, about this little minister, his robes and his coat. And I pray the Lord may help me to speak so wisely that some of you, like Samuel, may begin to serve Him.

I. Samuel ministered before the Lord, being *a child.*

Most people would have said, "What is the good of a little child like that? He is not strong enough or big

enough or wise enough. Let him stay at home, and let his mother take care of him till he is grown up. Then he will be of some good. But this child, he is too little to know anything about it." I think this story is put in the Bible to teach us that it is very foolish and wrong to talk in this way.

The child Samuel ministered unto the Lord and so can you. Jesus said, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven." So you see, Jesus would have you serve Him now. He would not have you wait till you are grown up. He wants children to minister to Him. Samuel, though a child, was not too young to love Jesus.

II. Samuel ministered before the Lord, being a child, *girded with a linen ephod.*

The linen ephod was a dress that the priests wore. You may read of it in the twenty-eighth chapter of Exodus and the sixth verse. Though he was only a child, yet it would not do for Samuel to appear before the Lord without the proper robe. And so, I think, God teaches us that we cannot minister to Him in our own strength or our own goodness. We must get the right robe, and that is the robe washed and made white in the blood of Jesus. We must get His spirit in our hearts. When He has forgiven us our sins, and when we are clothed in love and gentleness and truth and wisdom and courage and goodness, then we are beautiful in His sight. The ephod was to be made of gold, of purple, of blue, of scarlet, and of fine twined linen. We must come to Jesus for the robe first: the golden love, and all the virtues, and the cleansing blood. Before any of us can minister unto the Lord, we must have the right robe.

III. And then, lastly, we are told that his *mother made him a little coat.*

She was a wise mother, and made his coat to fit him. Boys and girls, don't any of you think that because you are going to minister to the Lord, you must give up being children, and must be men and women. Many persons think that ministering children must never have little coats. They make great solemn coats, much too long and too heavy and too clumsy for little wearers. The blessed Lord would have you minister to Him, and wear the linen ephod. But you are to wear the little coat too. Be simple and happy and merry like children; and wear your little coats, even though you minister before the Lord.

THE SIN OF ACHAN

REV. LATTIAN A. CRANDALL

Joshua 7: 16-26.

Did you ever hear of a man by the name of Achan? He was a soldier, and he lived a long time ago and in a country a great way from ours. There is a story about him in the book of Joshua, and we will read a part of it now. (Read Joshua 7: 16-26.) A sad story, isn't it? He was put to death for stealing. Nowadays we just put men in jail when they steal, but this man stole what God had told him he must not take. Perhaps that was why they killed him instead of putting him in prison.

You see that Achan tells how he came to do this bad thing. As he was walking about the battle-field after the fight was over, he came upon some things that had been taken from the enemy. They did not belong to Achan,

and God had told him and all the other soldiers that they must not take any of these things. Now what did Achan do?

I. He just stood and *looked at them.*

How beautiful they were! There was a cloak all bright with gold lace, a great heap of silver money and a big chunk of gold. Achan said to himself, "My, but that's fine! I'll just stop a minute and look at it." What ought Achan to have done? Why, he ought to have run away after he had seen what it was, and never looked at it again. "Is there anything wrong in looking?" you ask. No, but there is danger. It may lead to something else that is wrong. What happens if you look too long at the oranges on the fruit-stand at the corner? You have no pennies to buy an orange, but you begin to do just what Achan did.

II. He *coveted.*

What does "coveted" mean? It means that he wanted that fine cloak and that silver and gold, and he wanted it very much. His fingers fairly itched to get hold of it and carry it away. Do you ever look at candy until you can almost taste the sweetness, and it seems as if you must have some? I have seen a boy stand and look with longing eyes at some red apples on a fruit-stand, and when the owner's back was turned the boy snatched an apple and ran away. Now Achan looked at the gold and silver until he felt that he must have it, and then

III. He *took it.*

Now he has done it. He might have stopped looking and gone away. Even after he began to long for the rich cloak and the silver and gold, he might have let it alone;

but now he is a thief and God knows it and the others find it out, and then he is put to death.

Boys and girls can learn a lesson from Achan. Don't hang around where you ought not to be. Keep away from temptation all you can, for there will be enough that you can't escape. When you find yourself longing for something that you ought not to have, just cut and run. Fill your eyes and thoughts with something else. Then you will never be a thief.

A STRONG TOWER

REV. MARK GUY PEARSE

A strong tower from the enemy.—Ps. 61: 3.

I once saw an old deserted castle, all in ruins. It had strong, thick walls and mighty buttresses, a moat that was once filled with water. Here in a past age people in time of danger took refuge. In the castle the foe could not get them. There they are safe. Let us think of the Lord as a strong tower.

I. Let us remember that the children wanted such a refuge just as much as the grown up people did.

It would never have done for the mother to have left her little child, or the father his boys and maidens to be killed or sold into slavery by the enemy. In time of war the children needed a tower quite as much as anybody else. And you need it to-day. There is a great enemy seeking to destroy our souls and Jesus is our "strong tower."

II. The next thing is, that the gateway was always opened to children.

I sometimes see notices like this—"Children not

admitted." I am quite sure that was never put outside the strong tower. If, when the people were fleeing from the enemy, the gates were opened for anybody it was for the children. I think if the Captain ever put out his hand to help anybody it was some little child. Our Lord is a strong tower and none are more welcome than children; I had almost said none are so welcome. You can come in; you are not too little, you are not too young. The gate is never shut against a child.

III. Then think what a safe refuge we have when the Lord is our strong tower.

He is the Almighty. Some time ago I saw a great castle on the south coast of England, and I looked with wonder at its strength. It was built on the steep cliff that rose straight out of the sea, so that no one could get to it that way. And above the cliff batteries of cannon stretched away one above another to the very top. I had to go through covered ways and past great gates and over draw-bridges and deep moats, and by huge cannon, and past sentinels at every corner, until at the last I stood on the top of it all. As I looked down over it, I began to think how much stronger than all this is the Lord, who was David's tower. He holds the sea in His mighty hand. He made the great rocks by the word of His power.

IV. The tower might be very strong, but that was nothing to him who was not in it.

We must come to the Lord and take Him as our helper and refuge. Hearing and knowing about Him is not enough. We must hide ourselves in Him. For us the gate is open, for us the refuge waits if we come in the name of Jesus. Some people wait until they feel very good and very fit to come. I fear if we wait till then we

will never come at all. In time of danger the people rushed away to the castle just as they were. They came without putting on a coat or changing a robe. I think if they did anything they flung the robe away lest it should hinder their getting there. Wait for nothing. Come away to the tower for everything. The gate is wide open now, and the Lord stands bidding all welcome and saying that him that cometh shall in no wise be cast out.

V. And then there is one thing more. I noticed that though the great castle was so strong, yet sentinels kept pacing to and fro on all sides.

You see, no matter how strong the castle was, those who were in it had to watch; day and night, in rough weather and fine, all the year round, the sentinels were there on duty. Dear boys and girls, remember that we have to watch. The Lord is our refuge and strength, but we have to keep constant watch. Get into the tower, the strong tower. "A mighty fortress is our God!" And when you are there keep a sharp lookout for the enemy, and be not ignorant of his devices. Remember what the Lord Jesus told His disciples: "What I say unto you, I say unto all, watch."

WATCHFULNESS

REV. ARTHUR LITTLE

Watch.—Mark 13: 37.

This is a word that Christ spoke many times. You knew what it is to watch; that the captain of a great ship stands on the bridge far above the passengers, where he

can watch. The commander of a great battle-ship stands on a place way up in a tower where he can watch.

You know you are sent out by your father and mother to look after the baby, and they tell you to watch. You know it isn't safe not to watch.

Now, what is the first thing in this word watch? Well, make W stand for *words*. Did you ever speak a word you were sorry for? You did it because you did not watch your words. First watch your angry, coarse, vulgar words. Guard your tongues.

What is the next letter? A. Watch your *acts*. Don't acts very often come from words? Bad acts very often grow out of bad words. Boys and girls ought to see that their words and acts agree.

The next letter, T, stands for *thoughts*. Watch your thoughts. It's generally from bad acts and words that bad thoughts come.

The next letter, C, stands for *companions*. Watch your companions. I think more boys and girls get into trouble through bad company than in any other way.

The last letter, H, stands for the *heart*. Watch your hearts, for out of the heart comes the choice of bad company, bad thoughts, bad words, bad acts. If we look out for the heart we can very easily take care of other things that make us so much trouble. If we let God keep our hearts, our thoughts will be right, our acts and words will be right.

Just remember this one word, and every day when you are in school stop and think of this one word, watch. Stop and think before you do any act, and above all watch your heart. Its the careless, thoughtless boys and girls that don't get onward.

AUTUMN LEAVES

REV. T. A. SEED

We all do fade as a leaf.—Isa. 64:6.

Christlike souls are leaves upon the tree of life. Our bodies also are like leaves in that they fade.

How does a leaf fade?

1. The mass of leaves remain on the tree till autumn. Men are fading and dropping continually. Few reach the autumn of life.

2. The leaves mostly die at once; not so, men. Individuals die; communities live.

3. Our fading and the leaves' are alike in the certainty and the great uncertainty of death. We know they will all fade, but when and how we cannot tell of each one.

4. Our fading may be slow like the leaves that hang late. We may keep long our energy and freshness.

5. While our bodies must fade, our souls need never fade. It is only our iniquities that carry us away.

6. It is the Christian privilege to be above any sad fading: "He shall be like a tree planted by the rivers of water. . . . His leaf also shall not wither."

A NEW YEAR'S ADDRESS

REV. JAMES BLACK

Those that seek me early shall find me.—Prov. 8:17.

A pitiable sight is a little lost child, sobbing, but unable to tell its name or address. But really every child has, at one time or another, lost its way from its heavenly home and God; and our concern now is how to get back home.

I. We have lost our way.

1. One may be lost and not know it.

2. Whether we are lost we can find out. A lost ship, even without a compass, may find its place by the stars; and one spiritually lost can find such stars as the beatitudes, which portray one led by Christ.

3. Finding he is lost, one tries to set himself right, but then finds how hard it is to get right.

II. Christ offers Himself as our guide.

1. Though near, we did not see Him because we felt no need of Him.

2. Now we hear Him say He is come to seek and save the lost.

III. We can trust Him.

1. He is a guide who has always helped those who trusted Him.

2. He knows every step of the way.

IV. Those that seek Christ early shall find Him.

1. Though He is always near we must seek Him.

2. They must seek Him early, for—

First, they cannot tell how soon a wretched end may come;

Secondly, there is danger because of getting fascinated with the wrong way.

A NEW TESTAMENT CONVERSION

REV. E. M. STEPHENSON

Acts 8:26-40

I. Get the story of the lesson before the minds of the class.

Leader: When anyone is living a bad life, without the church, or prayer, or Bible, or Sabbath, or any of these things, and is led to change, to begin to seek God, to learn about Christ, to love the church, to keep the Sabbath, what do we say has taken place in his life?

Answer: He has been converted.

Leader: Yes, we say he has been converted, and that is right. Now I am going to ask you to turn to the story in the Bible, which tells of the conversion of a certain man. I want you to read this story carefully, and as you read it I will write it on the board. You will find it in the eighth chapter of Acts, beginning with the twenty-sixth verse. Now all read and pay no attention to me, and when we have finished, we will see how my story on the board agrees with your story in the book.

II. Repeat the story to impress it upon the mind, and to that end we go over the lesson as it is written on the board:

1. This man came a long way.
2. He came to worship God.
3. He searched the Scriptures.
4. He asked for help to understand.
5. He had Jesus preached to him.
6. He believed with all his heart.
7. He was baptized.
8. He went on his way rejoicing.

Leader: Now let us read in concert the story as it is written on the board. I think we had best prove this story and see if I have it according to the New Testament.

What verse says, "He came a long way"?

All: 27.

The leader writes 27 after the first line on the blackboard, and so on through the entire eight lines, until every verse has been proved. Then the story is read in concert again.

III. The application.

Leader: I wonder how many of us can go through these eight points with this man?

Here, the leader takes the class through point by point, asking the question, "How many of you," etc., under each point. There is always some one who knows the names and takes down under the different topics those who do not respond, and this makes the basis for personal work. This is altogether the most important part of the exercise, because it is the application, and aims to discover the true condition of the mind and heart of the pupil. After going over all the points, then the teachers and the superintendent look over the results from the negative side, that is, of those who did not respond, and these are made the subject of prayer and of future exhortation and teaching. This particular exercise has been in use now for nearly thirty years, and has been very effective.

PART IV.

ILLUMINATING MATERIAL FOR AND ABOUT REVIVAL

PRAYER FOR REVIVALS

Revive Thy work, O Lord!
  Thy mighty arm make bare;
Speak with the voice that wakes the dead,
  And make Thy people hear.

Revive Thy work, O Lord!
  Disturb this sleep of death;
Quicken the smoldering embers now,
  By Thine almighty breath.

Revive Thy work, O Lord!
  Exalt Thy precious name;
And, by the Holy Ghost, our love
  For Thee and Thine inflame.

Revive Thy work, O Lord!
  And give refreshing showers;
The glory shall be all Thine own,
  The blessing, Lord, be ours!

REV. ALBERT MIDLANE.

THE NEED OF REVIVAL

Ah, but we need it—a genuine, old-fashioned work of grace. We have not seen it for these many days. Sporadic flashes of interest, soon passing; occasional ingatherings from Sunday schools and Christian families. But such an awakening as will check business life and social

gayety; that will make men and women forget other engagements for this chiefest thing, that will cause them to stop in the street, as once they did, and talk religion; that will send them crying to us rather than that the church should be continually crying, childwise, after them. No, we have not seen it in many places of late. We need a revival of religion. Is it coming? Yes, and our clamorous need is the best sign of it. Our tears and prayers are the harbingers of it. Some one of Mr. Spurgeon's members said to him at a preliminary prayer-meeting one day, "I feel that we are going to have a blessing to-night. There's so much dew about." Brethren, there is dew about, and there is promise in it.

Rev. J. W. Weddell.

REVIVAL AND THE TWENTIETH CENTURY

We are on the verge of yet more signal exhibitions of the divine power. The twentieth century is to be, I believe, even more evidently than the nineteenth, Christ's century. The critical era is to be succeeded by the constructive. The sectarian is to give way to the fraternal. Christian federation is to be the great note of the coming decades, whose advancing bugles we hear through the defiles of the mountains.

A profound change is coming over the face of the waters. One meets it among the ablest and most earnest younger scholars and Christian workers everywhere. Its note is, in a word, *Realize Christ and get together in Him.* The new spirit is a faith that works by love and purifies the heart. The agony of the long fight against unbelief is lessening before the profoundly rising tide of faith in the

reality of Immanuel and His kingdom. I hold to this nobler reading of the closing movement of the old century. The genius of the incarnation includes not only the cross but the resurrection.

REV. A. J. LYMAN.

GOD IN REVIVALS

O, human soul, with longings fraught
For something higher than thou hast,
Watch, pray and wait, despair thou not!
The blessing's sure to come at last.

Hath lengthened watching wearied thee?
And have thy prayers availed thee not?
Wait thou His time, and thou shalt see
Thou art not by thy Lord forgot!"

God is God, in revivals; watch and pray and wait upon Him. Not men, not measures, but God. Hindrance to revival, a multitude of them; dearth and dryness everywhere. But overhead God, ready to come at any time when His people really want Him and when they will clear the way in faith. Out of doubt and self-distrust this text of Scripture picks me right up: "O that thou wouldst rend the heavens, that thou wouldst come down, that the mountains might flow down at thy presence" (Isa. 64: 1). Rended heavens—spiritual hindrances overcome; melted mountains—physical and natural hindrances removed. Trust the arm of God.

God overriding obstacles, showing his sovereign power to save in spite of difficulties. It is the Christian looking up and seeing heavens of brass, seemingly withholding God; looking about and beholding mountains apparently

hedging in and hindering if not thwarting all effort. What does he do? He does what blind Bartimeus did when he had no eyes, only a voice, but a good one; what the lepers did when they dared not draw nigh except with their clamorous cry. He lifts his voice unto God. Lord, he calls, the heavens, as it were shut me away. Rend Thou the heavens and come down. Lord, the hills shut me in. Let them melt at Thy presence. Triumph over hindrance. Get Thyself glory in the midst of and, verily, because of adverse conditions.

> Revive Thy work, O Lord,
> Thy mighty arm make bare;
> Speak with the voice that wakes the dead,
> And make thy people hear.

Two rabbis were gazing on the ruins of Jerusalem; one wept, the other laughed. "Why do you laugh?" said the first, "when Zion lies in desolation?" "Wist thou not," said the other, "that God has promised to raise up Zion out of ruins?" "After this I will return, and will build again the tabernacle of David which is fallen down: and I will build again the ruins thereof, and I will set it up."

You recall the sign of farmer Tompkins. At a time when the streams were all congealed and it seemed as if the spring thaw would never come and starvation was staring many in the face, he hastened out of his door to hail a passing neighbor. "It is coming," he said. "How do you know?" said the discouraged neighbor, "what is your sign?" "My sign," said farmer Tompkins, "is that we can't possibly get along any longer without it!" And he was right. The next morning the spring rains came, and the streams flowed down. Brethren, are not the signs good for a revival just now? God help us. Whatever are we going to do, and whatever is going to become

of us unless the clouds break soon and the showers descend?

Something for us to do? Certainly. Be ready for the blessing, all the gateways open, all the means of grace in exercise, all the church prostrate in prayer. Be in earnest, with heart and soul desire revival. Such a spirit opens heaven. "Blow the trumpet in Zion, sanctify a fast, call a solemn assembly. Gather the people, sanctify the congregation, assemble the elders, gather the children and those that suck the breasts; let the bridegroom go forth out of his chamber, and the bride out of her closet; let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say: "Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule (make sport) over them; wherefore should they say among the people where is thy God?"—Joel 2: 15-17. REV. J. W. WEDDELL.

WHY REVIVALS ARE DESIRED

Because—

1. God loves revivals. A revival is not a questionable good. It bears the superscription of heaven.

2. There is great need of a revival. Zion languishes. Christians are asleep. Iniquity is coming in like a flood. Sinners are perishing. Christ is dishonored.

3. God comes near in a revival. Our sins have hid His face from us. He seems far distant. If He deign to revive His work, He will return. He will cause His face to shine, and we shall be saved.

4. A revival of religion would be an evidence that God accepts our poor endeavors. Often are we ready to cry out,

"Who is sufficient for these things?" Oh, for some tokens of our Master's favor!

5. A revival would be a great blessing to our churches.

6. A revival would add glory to the crown of Christ. Souls are its choicest jewels. REV. H. C. FISH.

HINDERING REVIVALS

We shall be hindering the travail of the church if we do not *share* in it. Many church members think that if they do nothing wrong, and make no trouble, then they are all right. Not at all, sir; not at all. Here is a chariot, and we are all engaged to drag it. Some of you do not put out your hands to pull; well, then, the rest of us have to labor so much the more; and the worst of it is, we have to draw *you* also. While you do not add to the strength which draws, you increase the weight that is to be drawn. It is all very well for you to say, "But I do not hinder." You do hinder; you cannot help hindering. If a man's leg does not help him in walking, it certainly hinders him. Oh, I cannot bear to think of it! That I should be a hindrance to my own soul's growth is bad; but that I should stand in the way of God's people—my Master, let this never be! REV. JOHN SPURGEON.

SOW TO REAP

Oh, friends, do not always be sowing,
How precious soever the seed;
For though the supply be exhaustless,
Exhausting the unvaried deed.

'Twas never intended in nature,
And God never meant it should be;
For what is the use of your sowing
Provided no harvests shall be?

Much grain is all ready to harvest,
It waits for the sickle to-day;
Now thrust in the bright blade, O reaper,
You need not wait longer or pray.

Much fruit is all ready to gather,
It falls from the burden-bowed tree;
O leave it not longer to perish,
The summer soon ended will be.

Think not that the seeds of the kingdom
Produce a crop only of leaves;
Excuse not yourself for your failure
To garner up ripe, precious sheaves.

With "We can do only the sowing,
With God the results we must leave,"
The promise of seed-time and harvest
Accepted, will no one deceive.

Expect that the good seed you scatter
Will germinate quickly and grow
In soil by the Spirit made ready,
Provided in season you sow.

The rain and the sunshine of heaven,
With faith and the culture of prayer,
The stalk will develop ear-laden
And then "the full corn in the ear."

Then do not, friends, always be sowing;
The Lord of the harvest desires
The sowers shall also be reapers;
Thrust in, then,—the day soon expires.

From *Helpful Thoughts.*

REVIVALS: THEIR INFLUENCE LASTING

It is made an objection to revivals of religion that they are "mere temporary excitements." True enough. Pentecost lasted one day, but that one day changed the moral face of the globe. Luther's reformation work was comprised within a few years; Europe and the world feel it to this hour. The memorable revival of 1857 began with a few praying hearts in New York—it culminated in a few weeks; its outward phenomena ceased in a twelvemonth. The influence spread across the seas, and around the globe. Did the results end with the end of the excitement? Have its converts all gone back to unbelief and ungodliness? No! That revival has its enduring monuments in nearly every church on this continent. Its history will blaze on one of the brightest pages of God's record-books which shall be opened on the day of judgment. Revivals *are* temporary in duration. This is partly to be accounted for through God's sovereignty, and party through human imperfection. Revivals are commonly short-lived, and they often are attended with a few excesses and false conversions. But would any sane man object to copious rain because it did not continue to rain on forever? Would he object to it, either, because it had swelled a few streams into a freshet, and carried off a few mill-dams and bridges? Shall we do away with steam power because the boiler of the "St. John" exploded and

blew a dozen human beings into eternity? Revivals are indeed attended with incidental dangers; but they are only such as belong to the constitution of imperfect human nature. They are in accordance with the divine plan. They are in harmony with church-agency in the best days of the church's history. Rev. T. S. Cyler.

WHAT IS A REVIVAL?

Dr. Livingstone asked the native of South Africa what holiness was. Here is his answer: "When copious showers have descended during the night, and all the earth, and leaves, and cattle are washed clean, and the sun rising shows a drop of dew on every blade of grass, and the air breathes fresh—that is holiness." And that is revival. It comes as silently, as sweetly, as irresistibly! It is in the air. God's waiting heaven above us and about us, when the time of refreshing shall come from the presence of the Lord. "Send them upon us, O Lord."

Rev. J. W. Weddell.

COÖPERATION IN REVIVAL EFFORT

In times of special effort made by the church to reach the unsaved, it is a part of Christian coöperation to lay aside social engagements, limit business zeal, and give attention and attendance, and fall in with suggestions made in the interests of the work. Timely public and private testimony for Christ at such seasons is very helpful. That noble Christian scholar, Dr. Ebenezer Dodge, president of Colgate (then Madison) University, set a

worthy example on the occasion of the visit of a noted evangelist to Hamilton, the university village. Soon after the special meetings began, one of his colleagues in the faculty asked him what he thought of the evangelist. He replied, "He offends my taste at every point, but God is with him, and I have made up my mind to put my tastes in my pocket and go to work." True to his avowed purpose, he called at one after another of the business places in the village, and spoke privately and individually to proprietors and clerks about their soul's welfare.

Rev. Z. Grenell.

HOW TO PROMOTE THE REVIVAL

Be prayerful.
Always be on time.
Attend every service.
Pray right to the point.
Do not quench the Spirit.
When God speaks be prompt to obey.
Look as though you enjoyed religion.
Shake hands as though it was a pleasure.
Make a special effort to attend when stormy.
Be prompt when others are slow to volunteer.
Do not find fault with the preacher and his methods.
When short prayers are called for do not make long ones.
Watch for those under conviction, and follow them until saved.
Invite your friends to attend the meetings, and to accept Christ.

Dunkirk, Ind.

SMALL GAINS IN CHURCH MEMBERSHIP

The small increase in church membership during the closing years of the nineteenth century has been attributed to nearly every imaginable cause. The weather, the war, the young people's work, the financial prosperity, the political administration, the women's clubs, the evangelist, the world, the flesh and the devil—have all come in for a share. But may it not be that a considerable share of the shortage may be attributed to the fact that the church is not up-to-date in devising methods to meet existing conditions? In the downtown districts of the cities the forsaken condition of the people who most need the gospel and all it stands for—while the church has moved away to more comfortable and stylish quarters—needs no comment. Happily the facts are not all of this color. There are great open churches, the centers of life and power in the lower districts of great cities.

Rev. G. A. Miller.

LACKING A PASSION FOR SOULS

As I go up and down throughout our country, I am more and more impressed with the absence of a passion for souls. I do not discover it among many of our church officers, or even among our church women, as it should be; and I frequently find it absent from the preaching of the day. The old love of souls that used to take hold of the church and stir it until it would break out in those wonderful revivals is seldom found to-day.

I do not know why it is absent. Some tell me it is due to universalism which has grown up in the church and has led so many people to believe that men need not be

brought to Christ in order to be saved. Sometimes I am told it is the commercialism of the age, in which church people are elevating the seen and depreciating the unseen, seeking after the gold that perisheth, and neglecting the better treasures that they ought to strive for. Sometimes I am told that it is the secularism of the day, the worldliness of Christians, which leaves no line of separation between the world and the church. Worldliness is certainly honeycombing the churches in the country as well as in the city. Then I am told that it is due to "selfishism," the religious selfishness of the day; and there is a great deal of truth in that. But whatever the cause, I know that until the church has a passion for souls there will be no widespread awakening and there will be no fruitful ingathering of souls to Jesus Christ.

This is the defect of the church to-day. We have advanced along missionary lines splendidly; along sociological lines, with our church-houses and their equipments, and our various organizations. We have advanced along humanitarian and benevolent lines, but we have not advanced these recent years one step along this line of soul winning. REV. J. BALCOM SHAW.

WE MUST GO TO THE PEOPLE

Then as to preaching. I believe that as a rule we have not preached to win souls as we ought. I know that some say, "I do not like these evangelistic sermons." Let them say what they may, but let us keep on with our evangelistic sermons. We must preach the gospel of redemption to sinners; we must do it faithfully; we must do it as effectually as possible.

I fear that not only are we not preaching this gospel as

we should, but that we are not getting the people to preach it to. We stick to our old methods. Some of us are traditionally very dignified and perilously conventional. I believe we must be willing to give up some of this superfluous dignity in order to get hold of men.

In Albany sometime ago as I climbed the hill to the hotel a little boy was crying the evening papers with all the voice he had. I looked around, and there was not another soul to hear the cry but myself and I did not want an Albany evening paper. That is about the way many ministers preach. They are calling for sinners to come to Christ, while the sinners are beyond the reach of their voice. Friends, I believe with all my soul, so that I am willing to act it out, that *we must go to the people.* If they will not come to the church, we must carry the church to them. Let us have our tents; let us hire the theaters; let us go to the race grounds and to the fair grounds, any thing that is legitimate, in order to bring the life-saving gospel of Jesus Christ to dying men around us.

Rev. J. Balcom Shaw.

THE MISSION OF THE CHURCH IS TO SAVE

The mission of the church is to save the souls of men. That is its true mission. It is the only mission of the church. That should be its only thought. The moment a church admits any singer who does not sing to save souls; the moment a church elects a deacon who does not work to save souls; the moment a church gives a supper or entertainment of any kind not for the purpose of saving souls, it ceases by so much to be a church and to fulfill the magnificent commission that God gave to it.

Rev. R. H. Conwell.

I'LL SEND A HAND

A minister once urged a good farmer in his church to come out and help in the revival meetings; and now, particularly to be at a special appointment. He assented; and as the pastor left, thinking he had gained a point, the farmer shouted, "If I do not come I'll send a hand." This suits many. Here is a man who has plenty of money, and is disposed to take life easy. "I'll give money; but you do the work—*I'll send a hand.*" Here is a woman with plenty of time at her command, and when you urge her to visit the poor and sick, she says, "Oh, I do not exactly like to go myself; I'll subscribe,—*I'll send a hand.*" Christian parents lay over on Sunday School teachers the work of praying with and for their children, saying, "It's a trial to me; a cross, but *you* do it,—*I'll send a hand.*" And here is a man of wealth whose son God evidently calls to preach, or to be a missionary, but fatherly pride choosing for that son some lucrative profession, the parent answers, "I cannot give up my son; but I'll give money to educate some *other one* for the ministry,—*I'll send a hand.*" And so the excuse goes on, forgetful of the fact that God never yet *delegated* one man to do another man's work; but everywhere, and in every way, calls for *personal* service. Rev. H. C. Fish.

ADVICE TO CONVERTS

Dear converts, remember that conversion is a glorious experience, a beginning of possible experiences and attainments of unspeakable richness and glory. But it is only a

beginning, not an end. You must now stand fast in the faith. You must press on toward the mark of the prize of your high calling in Christ Jesus. You must go to work with all diligence and faithfulness for your Lord. You must learn all His will concerning you, in order that you may do it. You must be obedient to all His requirements. You must seek first His kingdom and His righteousness. You must come into closer, deeper fellowship and communion with Christ day by day.

Do not stop. Do not turn back. Do not compromise with sin. Follow holiness. Go on unto perfection. Deny yourself. Take up your cross daily. Follow Jesus closely. Be faithful in all duty and privilege. Be faithful unto death. —*Evangelical.*

EVIDENCE OF CONVERSION IN YOUNG CHRISTIANS

1. A full surrender of the will to God.
2. The removal of a burden of sin gradually or suddenly.
3. A new love to Christians and to Jesus.
4. A new relish for the word of God.
5. Pleasure in secret prayer, at least at times.
6. Sin or sinful thoughts will cause pain.
7. Desire and efforts for the salvation of others.
8. A desire to obey Christ in His commands and ordinances.
9. Deep humility and self-abasement.
10. A growing desire to be holy and like Christ.

REV. A. B. EARLE.

RESPONSIBILITY FOR SOULS

The drowning wretch, whose despairing cry rings out over the dark waters, and whose imploring hands are stretched out toward me, I am bound to save if any strength or skill of man can do it. I may say, indeed, it is no affair of mine, for I did not thrust him in, but it is an affair of mine, for he is my brother, and if I have a life line and do not fling it, if I have a life boat and do not launch it, his imploring cry will ring in my ears to my dying day, and his blood will be upon my soul forever. Here is a dam that is breaking among the hills of Pennsylvania; it is midnight and all the villages are sleeping tranquilly in the valley below. I see the peril and have time to warn the people, for here is a good steed close at hand. If I do not mount in haste and drive the rowel deep into the horse's sides, and shout as I dash down the rocky road, "Flood! Flood! Fly! Fly!" then neither God nor man will hold me guiltless of the blood of those whose lives are swept away. Here is a railroad train, a lightning express train, thundering along toward an open switch that some negligent employe has failed to turn. I see it all. I may say, indeed, it is none of my business, for I am neither brakesman nor engineer, nor switch-tender, nor railroad superintendent, and yet if I do not close the switch or flag the train, or do whatever in me lies to avert disaster, I am guilty of the murder of all the passengers whose mangled bodies are dragged out of the wreck.

Very solemnly does all this apply to the interests of immortal souls for whose salvation every soul already saved is measurably responsible. They are the souls of my poor brothers, and they are momentarily exposed to

danger so infinitely dreadful that if we did but realize it the very blood in our veins would be congealed with horror. REV. P. S. HENSON.

POPULAR OBJECTIONS TO BECOMING A CHRISTIAN

Some of the reasons men give for not being Christians:

1. "I want to retain my liberty." How deceitful this plea! By refusing to submit to Christ, to the truth, they forge the chains which bind them forever. Men want liberty to transgress the laws of God and man. Liberty to drink wine; liberty to look on obscene pictures; liberty to be lustful; liberty to be dishonest; liberty to be all this, and then land in hell! Oh, the deceitfulness of sin!

2. "I'm in for a short life and a merry one." The Christian is in for a *long* life, and a blessed one. There is little merriment where the swine are. Merriment is in the Father's house. "They began to be merry."

3. "I'd be a Christian, but I could not bear the restraint. Let me alone." Such men never make heroes. They prefer to be do-nothings. Sin says to them, "Drift." Heroes do something. They fight. Christian heroes submit themselves to Christ, and then resist and fight the devil.

4. "I'd like to be a Christian, but I can't; I tried it and failed." Oh, how sin deceives all such! Of course, you can't be a Christian in your own strength, but in the strength of Christ you can easily succeed.

There are a thousand excuses for living in sin, but not one reason. REV. J. C. MORGAN.

WHY JOIN A CHURCH

WHY A BELIEVER IN THE LORD JESUS CHRIST SHOULD UNITE WITH THE CHURCH AT ONCE

1. As a testimony of one's salvation.—Acts 2: 47.

2. For most of the saved people are in the church.—Num. 10: 29.

3. To be provoked into Christian endeavor.—Heb. 10: 24, 25.

4. Which church? The one that doctrinally is sound.—Rev. 2: 2.

5. As an expression of love to Jesus Christ.—Eph. 5: 25-27.

6. For the richest experience of the soul.—Ps. 36: 8, 9.

7. To be helped in the faults which will overtake one.—Gal. 6: 1.

8. Which church? That one which stands persecution for Christ's sake.—Rev. 2: 10.

9. As a means of spiritual blessing.—Isaiah 27: 3.

10. For Christian companionship and associations.—Mal. 3: 16.

11. To know the blessedness of communion with Jesus Christ.—Ps. 55: 14.

12. Which church? The one that exalts the name of Jesus Christ.—Rev. 2: 13.

13. As an evidence of what one is.—Matt. 5: 13, 14.

14. For the helpful watch-care of a pastor.—Acts 20: 26.

15. To be most helpful to other Christians.—1 Cor. 12: 25.

16. Which church? The one that is aggressive in good works.—Rev. 2: 19.

17. As an expression of definite decision.—Ps. 84: 10.

18. For the joys that come from worship.—Ps. 122: 1.

19. To be separate from the world's pleasure.—Ps. 137: 3-5.

20. Which church? Not the one which is one in name only.—Rev. 3: 1.

21. As a token that one belongs to God.—1 Tim. 2: 15.

22. For the sake of making a success of the Christian life.—Ps. 92: 13.

23. To be safe, by living up to her teachings.—Matt. 16: 18.

24. Which church? The one that improves her God-given opportunities.—Rev. 3: 8.

25. As through her you were led to Christ.—Ps. 87: 5-7.

26. For God is doing great things for her.—Ps. 51: 18.

27. To observe the sacraments Jesus enjoined.—1 Cor. 11: 16-26.

28. Which church? Not the one which is indifferent to her mission.—Rev. 3: 15. REV. DANIEL SLOAN.

GOD THE SAVIOUR OF ALL MEN

God is the Saviour of all men, specially of those that believe.—1 Tim. 4: 10.

He is the Saviour of all *provisionally;* He is the Saviour of believers *actually.* He offers eternal life to all; He bestows it on those who lay hold of it by faith. There is a Christ for every one; but only they who believe possess Christ.

A ship is sinking, and the crew are in danger of being swallowed up by the waves. At the peril of their lives a hardy crew push out in the life-boat. Battling with the breakers, they at length reach the wreck, and offer to save all on board. They say, "Our boat is large enough for you all; it is strongly built, and well able to reach the

shore; we can soon pull you through the surf; we will not deceive you; we promise to save you all, if you will leave your sinking ship and trust yourselves to our care." Some of the crew believe, enter the life-boat, and are saved. But some are drunken, distrust the boatmen, or think it safer to stay on the wreck. Though these perished, it might be said that those brave boatmen were the saviors of all the crew, because able and willing to save them, but especially the saviors of those they actually brought ashore.

Even so the life-boat of the gospel comes out to those who are perishing in the waves of sin—large enough, strong enough, for all. REV. NEWMAN HALL.

FELLOWSHIP WITH CHRIST

To pray as Jesus prayed,
  When faithless brethren sleep;
To weep the ruin sin has made
  The only ones that weep;
To bear the heavy cross,
  To toil, yet murmur not;
To suffer pain, reproach, and loss—
  Be such our earthly lot.

Yet oh, how richly blest
  The Master's cup to share,
The aching grief that wrung His breast
  His broken-hearted prayer.
If thus we may but gain
  One sheaf of golden wheat
Gleaned from earth's sultry harvest plain,
  To lay at His dear feet!

If thus we may but win
  One precious earthly gem,
Snatched from the mire of vice and sin,
  For His rich diadem!
Here, sorrow, patience, prayer;
  In heaven, the rich reward!
Here, the sharp thorns, the cross—and there
  "Forever with the Lord!"

MRS. J. C. YULE.

THE FATAL NIGHT

Revivals of religion are not accidental. They are made to occur, but never happen. The beginning of a Christian life can usually be traced to a religious awakening that agitated and blessed a community. At such times anxiety, spirit, interest, new methods, and intense earnestness are evinced. Prayerful souls become burdened for the unsaved. The unconverted recognize that it is a pivotal hour to them. At such times to reject the appeals of grace reduces the probability of being saved.

A few days since I passed a man in the throngs of Chicago. Twenty years ago he sat in a crowded church on the edge of the pulpit. I appealed to him with all my heart to yield and accept Christ. My own soul felt that it was a vital hour. I left him and came back twice. Conviction was deep and commanding. His face was as white as the wall above him.

His wife gibed him for wincing or thinking of going to the altar. His courage was not superior to her scoffs. From that hour the hands turned backward on the dial of his life. Fortune slipped out of his hands. Integrity loosened its hold. She who stopped him in his good purpose died without His mercy. He now wanders the earth

hopeless and unsaved. Lately he said to me: "That was my fatal night." No Scripture is more commanding or true than "Now is the accepted time." Believe it. Mercy is at hand. But it must be sought and received.

Rev. M. C. Hard, D.D.

HE WILL RECEIVE YOU

People are pretty near the kingdom of God when they do not see anything good in themselves. In a revival meeting a stranger told this story: "I had a mother who prayed for me. I was a wild, reckless prodigal. Some time after my mother's death I began to be troubled. I thought I ought to get into new company, and leave my old companions. So I said I will go and join a secret society. I thought I would join the Odd Fellows. They made inquiry about me, and found I was a drunkard, so they blackballed me. They would not have me. I then went to the Freemasons. I had nobody to recommend me, so they inquired, and found there was no good in my character, and they, too, blackballed me. They didn't want me. One day, someone handed me a little notice in the street about the Fulton-street prayer-meeting in New York, and I went in. I heard that Christ had come to save sinners. I believed Him. I took Him at His word. *I came to Christ without a character, and He did not blackball me!*"

It is always so. He looks with infinite compassion upon the vilest sinner. He yearns to save from the guilt and dominion of sin. His arms of love can reach into the depths. No matter how grievously we have sinned, no matter how unworthy of His love, *He will never blackball a seeking soul.*

THE GOSPEL FEAST

Come, sinners, to the gospel feast;
Let every soul be Jesus' guest:
Ye need not one be left behind,
For God hath bidden all mankind.

Sent by my Lord, on you I call;
The invitation is to all:
Come, all the world! come, sinner, thou,
All things in Christ are ready now.

Come, all ye souls by sin oppressed,
Ye restless wanderers after rest;
Ye poor, and maimed, and halt, and blind,
In Christ a hearty welcome find.

My message as from God receive;
Ye all may come to Christ and live:
O, let His love your hearts constrain,
Nor suffer Him to die in vain!

See Him set forth before your eyes,
That precious, bleeding sacrifice!
His offered benefits embrace,
And freely now be saved by grace.

REV. CHARLES WESLEY.

COME JUST AS YOU ARE

An artist wanted a man for a model who would represent the prodigal. One day he met a wretched beggar, and he thought: "That man would represent the prodigal." He found the beggar ready to sit for his painting if he would pay him. The man appeared on the day appointed, but the artist did not recognize him.

He said: "You made an appointment with me."

"No," responded the artist, "I never saw you before."

"You are mistaken; you did see me, and made an appointment with me."

"No; it must have been some other artist. I have an appointment to meet a beggar here at this hour."

"Well," said the beggar, "I am the man."

"You the man?"

"Yes."

"What have you been doing?"

"Well, I thought I would get a new suit of clothes before I got painted."

"Oh," replied the artist; "I don't want you."

And so, if you are coming to God, come just as you are. Do not go and put on some garments of your own. Do not try to make yourself more acceptable to God. All your "put on" righteousness will not avail. Come just as you are. Come with all your crimes. Come with your broken vows. Come with your lost opportunities. Come with your hardened heart. Come with your crushing burden. Come, come just as you are.

PREACHING TO CHILDREN

We struggle to reach men and to win them for our Christ and His kingdom. To this end we toil hard and as wisely as we know. We whet our wits in the best theological seminaries of the land. We mingle with our own methods those of the wisest soul-winners of the day. We resort to our secret places for prayer, and there plead for the divine direction, for the wisdom and power of the Spirit, that our ability, native and acquired, may be baptized for successful service for the salvation of men. But, alas, often our disappointment is only lessened, not allayed! Now,

if with what nature has done for them, our candidates for the ministry should betake themselves to the colleges and seminaries, and there prepare with special reference to service, first, amidst the first life of the congregation, the children; second, among the young people; and, thirdly, with the adults, settled and established in sin, who knows but that active work, with the child's interest held as first, rather than as last, would result in that full success for which we are yearning and striving?

HOW SHOULD WE PREACH TO CHILDREN?

1. With much interest in them and singular love for them.
2. By presenting all necessary truths in simple words.
3. By illustrating with object lessons of various kinds.
4. By presenting the word of life—not jokes and funny tales.
5. In simple, easy, natural style, talk and question rather than use stilted, conventional address.
6. Depend upon the Holy Spirit, not on sensational, exciting stories, to arouse a sense of guilt in God's sight.
7. Present to the children the conditions of salvation which the Word of God lays down.

WHAT RESULTS MAY BE EXPECTED?

1. That he who thought he could not preach to children easily can.
2. That a work once considered truly distasteful has become delightful.
3. That the longer one tries it the easier it becomes, helps steadily accumulating.
4. That better attention is given by children than by adults.
5. That adults enjoy the sermons to children more than

the sermons shot over their heads, and get more out of them.

6. That by obeying God, "feeding the lambs," these little ones are saved.

7. That opposition to such work is often but a cloud of ignorance that will vanish as the work goes on wisely.

8. That once we get all the children saved, there will remain no unsaved adult.

9. That little children brought to Christ often bring their parents to Him.

10. That the work of the home and Sunday school is not so largely lost from lack of pulpit harvesting.—Rev. Richard W. Lewis, author of "Preaching to Children."

CHILD EVANGELISM

Railroad companies in some centers will accept no man into their service after he is thirty-five years old. Their presidents, superintendents and other leaders they bring up from office boys, engine wipers and window cleaners to be managing officers.

So also in the professions—the teacher, the musician, the preacher, lawyer, physician, are prepared from their youth for their several callings. We account for some failures because the men were too old when they started.

This wisdom and prudence of business and education is entering the methods of religious work. It has been in the past that conversion of children was slightingly considered. Even religious parents permitted their sons and daughters to grow up until they had the bitter taste of sin, their good name smirched, their self-respect scarred, their influence for good maimed, and then prayers were asked for them, the evangelist was sought to stir them,

and if reached at all the event was hailed as the triumph of the grace of God, and all rejoiced.

To-day the plan is: Give the child to God before he is tainted and maimed by sin! No need of his becoming the child of the devil before he is the child of God. Give God His own at the beginning of life. This also was the method of our Saviour. There is no record that He ever called as a convert an aged person—doubtless many people did find Him as Lord and Deliverer; but the records are of young women and young men, some of them even depraved, and yet He called, converted, forgave and made His disciples.

Little children also were objects of His special attention. He gathered them into His arms and blessed them; He rebuked those disciples who slighted them; He threatened a terrible doom on those who offended them, and declared that His Father had a special oversight over them. We follow the example of our Lord when we care for the children and lead them to Jesus. The error in this work is the presumption that because children can be easily influenced therefore the task is cheap. That is not the way to treat children. They are not only to be brought to Christ, but "brought up in the nurture and admonition of the Lord," "trained in the way they should go," taught in the love of religion as boys and girls are trained in the daily school. The child is looming up as the first, the most hopeful, most promising care and charge of religious workers, and of the church. "Train a child in the way he should go." It is discovered that three-fourths of our church members, and the most intelligent and efficient of them, were converted before they were fifteen years old; and that very few are brought to Jesus after they are fifty, and then they are too far gone

in years to become efficient and effective workers for God.

People who undervalue the conversion of children are those, while they may be earnest Christians, are least instructed in the laws of the kingdom of heaven. They are ignorant of the methods of Jesus Christ. To come to Jesus is to come to the great Teacher to learn to be truthful, honest, honorable, conscientious, pure and brave; it is to learn to reproduce the life of Jesus in one's own life. Better to form than reform character. Children are not the devil's property God is trying to save; they are God's property the devil is trying to ruin. The work of bringing up children religiously as we strive to educate them in our schools is these days emphasized and will be more so as Christian men and women return to the methods and spirit of the Divine Master.

The cry of the age to-day is: "Back to the Christ!" Be filled with His spirit; go forth on His errand to seek and to save the lost; adopt His methods and we shall share in His victories. This is the evangelism of the age.

Rev. H. O. Rowlands.

CHILDREN AND THE CHURCH

A woman said: "I don't want my children to join a church until they are old enough to intelligently decide which church." I said: "Madam, do you know which church is right, or whether there are many that are partly right and partly in error? Are your children going to be more intelligent about this than you have been? Have you decided at all, and, if so, was it intelligently?"

"But they are too young now to understand."

"Who is old enough to understand the things of religion?" I replied. "It deals with God and man, eternity and infinity. A child can wade the ocean as

easily as his father, and neither can go into it very far. But religion is spiritual; its field is in will, affections and faith, rather than in reason, and in these the child has an actual advantage over the man."

A common objection is that parents do not want to exercise too great influence over their children in this matter, but let them decide for themselves. But there is nothing else in which parents pursue this course. They are careful as to the morals which they teach their children, though there are many schools of morals.

They are careful to send their children to school, though the children may not want to go. Even manners and taste are taught, though the parent knows his own standards in these things are not universally accepted. Why make an exception of the most important thing of all, and teach everything that enters vitally into the child's life but the most vital thing—religion?

"But the child would not hold out." That is contrary to experience; the percentage of faithfulness is in almost inverse ratio to the age of the convert. Children certainly hold out better than adults, as far as experience shows.

Instead of hindering, parents ought to help their children to come to Christ. If childhood and youth pass without education in school, commonly life passes without learning; if childhood passes without the training of morals, commonly life passes without. It is a solemn fact that if childhood passes without the training of the religious instincts—faith, hope, love, worship, confession—commonly life passes without.

It is a very great responsibility any man assumes who would keep even a little child from becoming a Christian, or from taking his stand as a Christian.

REV. LEANDER TURNEY.

THE DEACON AND HIS LAMBS

It is related that a certain deacon in Maine would not let his converted boy join the church because he was "too young." "Wait," said he, "till you *show* that you are pious." The minister, who did not share his views, found the deacon one cold spring day toward night, getting the sheep and lambs into the barn. "Why do you do this?" he asked. "Because I fear these lambs will freeze to death if I leave them out over night," replied the deacon. "But," said the minister, "would it not be as well to leave them out till they *show* that they are going to live, and then get them in?" The deacon took the hint, and said, "I shall not prevent my boy joining the church any longer." It were well for all objecters to ponder and apply the narrative.

JESUS WOULD NOT TREAT ME SO

We are told that the church of which Dr. Cox was pastor in Brooklyn, once had a rule prohibiting children under fourteen years of age from becoming members of the church. At that time a very intelligent girl asked for admittance. The session did not wish to tell her they could not receive her. They made excuses and put her off from time to time, until at last the pastor was obliged to tell her that she could not be received. She was familiarly acquainted with Dr. Cox, and for a moment she laid her head upon his shoulder and wept. Then lifting her eyes pathetically to his, she said, "Dr. Cox, Jesus Christ would not treat me so; he says, 'Suffer little children to come unto me.'" Upon which the pastor exclaimed, "Away with all church rules that conflict with Christ's word."

CHILDHOOD IMPRESSIONS LASTING

It is related that Millet, the famous painter of "The Angelus," was but a little boy when he saw his first sunset on the waves; his first, because first in the impression which it made upon his mind. The splendor of the scene threw the child into an ecstasy of delight. "My son," his father said, reverently taking off his cap, "it is God." The boy never failed after that to associate with the setting sun the power and the goodness of God. There were after years of willful wandering from Him, but at length the influence started by the profound word from his father brought him to his true self and to his true home. And so the seeds of holy principle should be early planted in the hearts of the children. "Perhaps," as Bushnell says, "they will go through a rough mental struggle at some future day, and seem, to others and to themselves, there to have entered on a religious life. And yet it may be true that there was still some root of right principle established in their childhood, which is here only quickened and developed, as when Christians of a mature age are revived in their piety after a period of spiritual lethargy; for it is conceivable that regenerate character may exist long before it is fully and formerly developed."

Rev. A. R. E. Wyant.

ADVANTAGES OF EARLY CONVERSION

Suppose that Paul had been converted at seventy instead of twenty-five. There would have been no Paul in history. There was a Matthew Henry because he was converted at eleven and not at seventy; a Dr. Watts because he was converted at nine and not at sixty; a Jonathan

Edwards because he was converted at eight and not eighty; a Richard Baxter because he was converted at six and not sixty. How much more a soul is worth that has a lifetime of opportunity before it than the soul which has nothing! Hence, Christ commanded Peter to feed the lambs before he fed the sheep. Lambs are of more worth than sheep in the realm of souls as well as in the market place. REV. J. O. WILSON.

THE GOSPEL FOR ALL AGES

Here again is a significant thing, that in our preaching we do not take hold upon the minds of adults. We are often reminded that nine-tenths, ninety-nine one-hundredths, of conversions are from the ranks of children. Do you see the other side of that? It is saying that our preaching is perfectly powerless when laid before the calm, cool judgment of adult age. It does not cover it to say these grown-up people are gospel hardened. No, a great many people grow up and have never been brought in contact with any earnest religious thought. And, on the other hand, a man of fifty years has seen the disappointments of life, his plans thwarted, or what is perhaps a worse disappointment, when he has gained the world's honors and the world's wealth, he yet finds them unsatisfying, and I can see many reasons why a man of fifty years should be easier to convert than the boy or girl of fifteen.

The doctrine of conversion has been pretty thoroughly abandoned by our churches practically. Some of you can remember the time when it was expected that a person coming into the church should not only have passed from death unto life, but in general that he should be able to tell the day, if not the hour, when that change took place.

But in the narrations of experiences in our churches to-day there is almost nothing of that kind. The boy or the girl in Sunday school says, "I love the Lord, I wish to serve the Lord," and that constitutes the "experience." Now, I am far from intimating that a man is not a true Christian unless he has seen visions and dreamed dreams. But nevertheless is there not a thorough and radical difference between the ideas of the present day and those of fifty years ago? REV. NORMAN FOX.

BOYS LOST!

No recollection of our boyhood days is more vivid than that of the loss and rescue of two boy friends.

The lads disappeared one morning in a mysterious manner. They were seen playing in an unfinished house just before noon. Failing to return to their homes for dinner, surprise was expressed. Inquiry was made in the neighborhood without avail. Evening came. No boys. Friends were thoroughly alarmed. A search was begun. Neighbors volunteered to help. All night long they scoured the vicinity. Morning dawned. Still no boys. The whole town was aroused. Searching parties went out into the suburbs. "Boys lost!" The words trembled upon a thousand lips. Bells tolled slowly in church spires. The neighboring woods were visited. The river was dragged. Telegrams were sent to near-by towns. Hours passed. The search was fruitless. Two families were almost distracted. At last, late in the afternoon of the second day, a workman went into the unfinished house. He heard a feeble cry. It was the voice of a child. He ran to a clothes-closet which opened off the rear hall and, prying open the door, found the two lost

boys. They were lying upon the floor with their faces close to a crack which admitted a ray of light and the small measure of air which had sustained life these many hours. Gently they were lifted up and carried home. This pen cannot describe the happiness in two homes, nor the wave of joy that swept over the town as the bells pealed out the glad announcement of rescue.

But every town has its *lost boys*. Your town has. Perhaps your home has. And that loss concerns more than that of the body. It is the loss of the soul. Lost to God! Lost to hope! Lost to heaven!

Why does not the knowledge of the condition of our boys alarm, arouse, and send us almost breathlessly to the rescue? LOST! Shall this be their eternal condition? It need not be. It should not be. *It must not be!* Arouse ye! Christian fathers, mothers, brothers, sisters, teachers, pastors, friends! *Boys lost!* Let the cry be sounded out. Let it echo through your soul until you are aflame with zeal to save them. They can be found! They can be saved! To the rescue! To the rescue!

IS THIS THE WAY TO HEAVEN?

It is related of a child waif, who found her way into a Sunday school, and asked the superintendent, who happened to meet her at the door: "Is this the way to heaven?" It was a pointed question, and, no doubt, set the superintendent to think about his Sunday school. Pastors, superintendents, and teachers will find it profitable to ask themselves this question. The school ought to be the way to heaven, so ought the church, but to be that it is necessary first of all that those who teach are them-

selves on the way to heaven, and second, that they point the wanderer to Jesus as the only way that leads to heaven and life eternal. —BRETHREN EVANGELIST.

CONVERTED IN CHILDHOOD

Polycarp, martyred at the age of ninety-five, declared he had served God eighty-six years; showing he was converted at the age of nine years. Matthew Henry was converted before he was eleven years old; Mrs. Graham at ten; President Edwards at seven; Dr. Watts at nine; Bishop Hall at eleven, and Robert Hall at twelve. "Suffer little children to come unto me, and forbid them not."

THE MOTHER'S TOUCH

I do not know what you feel, but I always like to find out what were the influences which tended to form the religious character in man; and in an overwhelming majority of cases I find a convert saying: "I can never forget the day when my mother laid her hands on my head and tried to teach me to say, 'Our Father which art in heaven.'" Some one asked, "Under whose preaching were you converted?" "I was converted," was the reply, "under my grandmother's influence." A great many could bear that testimony here to-night.

During our Civil War one of our poor lads was seriously wounded. His mother hastened to the camp and tried to see him. The doctor said, "No woman is admitted to the tent." But she said, "A nurse is going in." "She is a stranger," replied the doctor; "but if you, his mother, go in, he will get excited, and that will be injurious."

"Well, then, let me stay just outside the tent, where I can hear all that goes on." So, dear soul, she sat there hour after hour, till the night and the day passed. Then, hearing that the boy was sleeping, she asked to be allowed to go in and just touch her lad. She put her hand very softly on his brow, when there came the murmur upon the boy's lips, "Mother!" Do you know, that subtle power that the boy himself recognized symbolizes to me that deeper power by which the mother's influence follows her lad wherever he goes, though he may be at the uttermost ends of the earth? There will rise before him your face, there will come the touch of your spiritual hand, and in some solemn moment upon his knees before God he will give his heart to God. By and by he will be asked in heaven how he came there, and he will reply, "Through my mother." REV. G. C. LORIMER.

IMMEDIATE CHOICE

When the old hero, Joshua, said to Israel, "Choose you this day whom ye will serve," he was only doing what God by the Holy Spirit is ever doing—endeavoring to get men to decide now, at once, for Christ.

When Antiochus Epiphanes was at the height of his power as king of Syria, he conceived the idea of invading Egypt and making that country his own. The Ptolemies, who were the ruling family there at that time, appealed to Rome for help against Antiochus. Rome listened favorably, and an envoy was sent with a letter from the Roman Senate, ordering the Syrian King to cease the invasion of Egypt and make peace at once. Antiochus asked for time to consult with his friends and leaders

before he gave his answer. But the Roman envoy, Popilius, with his staff, drew a circle in the sand around Antiochus and said, "Before you step out of that circle you must decide." There was no alternative left to the Syrian King. The invasion of Egypt came to an end at once.

Many a man, both old and young, has been urged by every consideration of good, and truth, and righteousness, to cease from a life of sin and surrender to the Lord Jesus Christ—to cease from doing his own will and do the will of God, and has resolutely refused to do so and gone to ruin—eternal ruin—just as Antiochus would have gone to political ruin, if he had stepped outside that circle drawn in the sand without deciding to obey the voice from Rome.

The Lord, in wonderful mercy and grace, draws the circle of his love around you and me, and says, "Come, follow me. Come NOW. Yield all and I will give all. Yield NOW." May God give us grace to say, "I will, I yield. I give all to Thee, O Christ."

"To-day if ye shall hear his voice harden not your hearts." REV. MYRON COOLY.

HOME CONVERSIONS

These are greatly needed, and would be frequent, if parental instruction and family religion were the rule and not the exception. God would honor and bless the parents who would "command" their households as Abraham did, and children would be brought into the kingdom of grace in the family nursery and around the family altar. "The church in the house" would be a blessed institu-

tion, from which would go forth sons and daughters who would carry with them that which would bless the society of which they formed a part, and who would in process of time become the heads of households where God would be feared, loved and worshiped, and where children would be trained in the nurture and admonition of the Lord. Oh, for homes where parents are children of God, and where children are taught and trained in the verities of the Christian religion. Let us work for a revival in every home. *Pulpit Treasury.*

HOW TO BECOME A CHRISTIAN

Repent. This does not mean simply "being sorry" but "being sorry enough to quit." Listen!

Believe. Not simply that Jesus is a Saviour, but that He is your Saviour. Real trust will take you with it. Commit yourself wholly to Him. Hear what He says about it.

Confess. It is most reasonable that you should acknowledge Jesus. The conditions are clear enough.

Then what? Read Rom. 12:1, 2; 2 Pet. 3:18; but first of all suppose you read, and at once obey, the following: Matt. 3:13-16, 28:19, etc.; Mark 1:4, 9-11, 16:16; Luke 3:21, 22; John 3:22, 23, 26, 4:1; Acts 2:38, 41, 8-12-16, 36-38, 9:18, 16:30-33; Rom. 6:1-4; Col. 2:12. Now read Mark 8:34-38; Matt. 10:37, 38; Luke 14:26, 27; John 14:21-24; 1 John 2:4-6. And then? Well, after this, we will talk farther about it.

Rev. Edwin Stanton Stucker.

WHAT MANNER OF LOVE

A great plague came in Marseilles. The doctors held a consultation, and decided that a corpse must be dissected, or they would never know how to stop the plague. A Dr. Guyon said: "To-morrow morning I will proceed to a dissection." He made his will, prepared for death, went into the hospital, dissected a body, wrote out the results of the dissection, and died in twelve hours. Beautiful self-sacrifice, you say. Our Lord Jesus looked out from heaven, and saw a plague-sticken race. Sin must be dissected. He made His will, giving everything to His people. He comes down into the reeking hospital of earth. He lays His hand to the work. Under our plague, He dies—the healthy for the sick, the pure for the polluted, the innocent for the guilty. Behold the love! Behold the sacrifice! Behold the rescue!

HOW GOD BLOTS OUT SIN

I will blot out, as a thick cloud, thy transgressions.

Do you know what it is to blot out a transgression? Do you know what it is to have sin put away at the cross of Christ? He does it by His own blood-shedding.

Recall the story of the boy who ran in one day to his mother, after he had read the promise, "I will blot out as a thick cloud thy transgressions." And he said, "Mother, what does God mean when He says He will blot out my sins? What is He going to do with them? I can't see how God can really blot them out and put them away. What does it mean—blot out?"

The mother, who is always the best theologian for a child, said to the boy: "Did I not see you yesterday writing on your slate?"

"Yes," he said.

"Well, fetch it to me."

He fetched his slate. Holding it in front of him, the mother said:

"Where is what you wrote?"

"Oh," he said, "I rubbed it out."

"Well, where is it?"

"Why, mother, I don't know."

"But how could you put it away if it was really there?"

"Oh, mother, I don't know. I know it was there, and it is gone."

"Well," she said, "that is what God means when He says, 'I will blot out thy transgressions.' "

My brother, are you troubled about the past? Are the sins of the past haunting you to-day? I do not ask you to make a list of them—you cannot do that; but I do ask you to remember that the list is made. The whole black list of sins is before thee, and there comes thy way to-day the Man of sorrow and of tears, the Man of suffering and of triumph, and He says: "I will blot out thy transgressions." He will put across that list of thy sins His own pierced hand, and His own precious blood shall cleanse the page of thy sins. It is His promise. He is able to promise, because He has been into the darkness of His death, and out of the darkness He has brought authority by which He blots out the sins of the past, and puts all away.

REV. G. C. MORGAN.

THE POWER OF MEMORY

There is no forgetting, here or hereafter. The ancients spoke of a river flowing between time and eternity, in which the souls of the departed bathed seven times, and remembered no more. But Lethe is a fable. There is no oblivion. Memory is like the Great Salt Lake, fed by streams from the plateaus and Wasatch hills, but with no outlet. REV. BURRELL.

JESUS WILL HELP YOU

"Ah, but what of to-morrow? How am I going to manage to-morrow? If I was only sure that I will hold on to the end."

The Master bends over the trembling soul that asks that question, and says: "Lo, I am with you alway."

Some years ago, in Scotland, a Scotch lord gave to his old servant Donald a little farm. He called him in one day and said:

"Donald, I am going to give you that farm, that you may work it for yourself, and spend the rest of your days there upon your own property."

Donald, with all the canniness that characterizes a Scotchman, looked up into the face of his lord, and said to him:

"It is nae gude to gie me the farm; I have nae capital to stock it."

His lordship looked at him, and said: "Oh, Donald, I think I can manage to stock it also."

And Donald said: "Oh, well, if it is you and me for it, I think we will manage."

Trembling soul, if Christ Jesus pardoned thee, if He purified thee, then say to Him:

"Now, Lord, I thank Thee for the pardon; I magnify Thee for the purity; but, Master, I have no capital; how am I going to live in the future?"

And He says: "He that spared not his own Son, but delivered him up freely for us all, how shall he not also with him freely give us all things? Lo, I am with you."

"Jesus, Master, if it be Thee and me for it, we can manage."

That is the point I want you to come to—the need: yesterday, pardon; to-day, purity; to-morrow, power. The gospel of Jesus Christ, the same yesterday, to-day and forever; pardoning the past, purifying to-day, and energizing you and me for every moment that is left to us in the world. REV. G. C. MORGAN.

THE CONVERTED ACTRESS

An actress, in one of the English provincial theaters, was one day passing through the streets of the town, when her attention was attracted by the sound of voices. Curiosity prompted her to look in at an open door. It was a social meeting; and at the moment of her observation they were singing:

> Depth of mercy, can there be
> Mercy still reserved for me?

The tune was sweet and simple, and the words riveted her attention. She stood motionless during a prayer which was offered. But the words of the hymn followed her. She could not banish them from her mind, and at

last resolved to procure the book which contained it. She did so, and the more she read it, the more decided her serious impressions became. She attended the ministry of the gospel, and read her hitherto neglected Bible, and bowed herself in humility and faith before Him whose mercy she now felt she needed. She determined at once and forever to renounce her profession; and for some little time excused herself from appearing on the stage, without, however, disclosing her change of sentiments, or making known her resolution finally to leave it. The manager of the theater called upon her one morning, and requested her to sustain the principal character in a new play which was to be performed the next week for his benefit. Unable to resist his solicitations, she promised to appear, and on the appointed evening went to the theater. The character she assumed required her, on her first entrance, to sing a song; and when the curtain drew up, the orchestra immediately began the accompaniment. But she stood as if lost in thought, and as one forgetting all around her, and her own situation. The music ceased, but she did not sing; and supposing her to be overcome by embarrassment, the band again commenced. A second time they paused for her to begin, and still she did not open her lips. A third time the air was played, and then, with clasped hands, and eyes suffused with tears, she sang, not the words of the song, but

> Depth of mercy, can there be
> Mercy still reserved for me?

The performance was suddenly ended. Many ridiculed, though some were induced from that memorable night to consider their ways, and to reflect on the wonderful power of that religion which changed her heart and life.

REV. H. C. FISH.

THE CONVERTED TAVERN-KEEPER

It is related that as a revival was in progress in a certain village, a profane tavern-keeper swore he would never be found among such fools as were running to the meetings. On hearing, however, of the particularly pleasing mode of singing, his curiosity was excited, and he said he did not know but he might go and hear the singing, but, with an imprecation, that he would never hear a word of the sermon. As soon as the hymn before the sermon was sung, he leaned forward and secured both ears against the sermon with his forefingers. Happening to withdraw one of his fingers, the words "he that hath ears to hear let him hear," pronounced with great solemnity, entered the ear that was open and struck him with irresistible force. He kept his hand from returning to the ear, and feeling an impression he had never known before, presently he withdrew the other finger, and listened with deep attention to the sermon that followed. He became truly pious, and after some years of service, died in hope of glory.

BROKEN VOWS

I appeal to you, oh, man and woman of many broken resolutions! When you were on the sea in that storm you vowed. When you had that great sickness you vowed. When you stood in that wreck of a rail-train you vowed. When you were bending over the grave of some loved one you vowed. When, in some great revival, there was a stampede for heaven, you vowed. These vows have been broken. Here you are, getting older. You have marched

many a mile on toward the end of your earthly journey, and the opening of your eternal destiny. No pardon, no peace, no prospect of heaven. O Lord God, lay hold of that man! If this be his last chance, tell him so. Let him not plunge off where there are no soundings.

The storm is coming. The cloud that was only a speck of darkness on the sky has become a squadron of black sails, and the portholes of the thunder are opening for the cannonade in which all those who reject God shall go down. Rather would I have all heaven and hell arrayed against me than to stand one moment in the darkness of God's frown. Tremble, oh, unforgiven soul, tremble before him! The God in whose hands is thy breath is angry with thee. Wilt thou defy Him any longer. Who will bail thee out of the prison-house of despair? Who will help thee ashore from an eternal shipwreck? I take the words of the prophet and cry out: "Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings?"

The gate of refuge is open—it is wide open. The Spirit of God, with flying feet, will bear thee within if thou wilt. Let not the bells of eternity toll the death-knell of thy soul. Escape for thy life, lest thou be consumed. *Tabernacle Pulpit.*

CHRIST LOOKING FOR THE LOST

Christ not only loves the lost and sinful, but His is a seeking love. He goes out after the lost and seeks them till He finds them. Even one lost one is enough to touch His heart and call out His seeking love. Read the parable

of the lost sheep in the fifteenth chapter of Luke. Reader, here is a little story that tells you just how to find this seeking Saviour:

"Hello, little stranger! What is the matter?"

The rough-looking wagoner softened his voice in speaking, for the child in the road was crying.

"I'm lost! I can't find my father," sobbed the child.

"Is he a big man, with a long, white beard?"

"Yes; that's my father."

"It's all right, then, because he is looking for you. Keep right along, and if you don't find him he'll find you."

And the child dried his tears and sprang into the road, for if his father was looking for him, of course he could not fail to be in his arms again after awhile.

Dear reader, if you are trying to come to Christ, and the way seems dark and the path steep and difficult, take courage. He is looking for you.

GOD IS ONE

Hear, O Israel: the Lord our God is one Lord.—Deut. 6. 4.

The whole economy of divine government gathers round this verse. That was the special truth that was committed to the nation of Israel to preserve as a sacred thing, amid the nations of the earth. "God is one."

Mathematics is spoken of as being an exact science. Is it exact? I think not. Nothing is absolutely proved. That two and two make four, no one can prove. It never has been proved, and it is quite impossible to prove it, that is, you cannot demonstrate the truth of it.

Euclid is exact surely; it is built up step by step; you

cannot do Book II until you have done Book I. Come back to the early days of school life, and every boy knows he cannot do his "*Pons Asinorum*" without knowing the first proposition. It must then be exact. Let us examine it. How is it built up? Unless you learn your definitions, and believe them, you cannot do Euclid. What are your definitions? "A point is position without magnitude." Absolutely absurd! You cannot have position without magnitude. The instant you admit position you admit magnitude. "A line is length without breadth." Equally absurd! You cannot have one without the other.

All mathematical science may be reduced to a common fact. What is that common fact? *One!* When you have said "one" you have said "two," and when you have said a "million" you have said "one." You cannot get beyond "one." One is essential, two is accidental.

God is behind everything, the final certain *One.* You cannot analyze, or divide, or explain Him, yet He is *One*, all-comprehending, invisible. When you have said that, you have said all. When you have omitted that, you have left everything out, and babbled only in chaotic confusion.

From this truth I make a deduction. If God is *one*, then the principles and the purposes of His government never vary. Dispensations and methods change; the will of God never varies, never progresses, in that sense.

Dispensations come and go, dawn and vanish; but God remains the same, underneath, with, and in each. Some people speak as though God has not only altered His methods, but His mind. He has changed His methods, but His mind, never! *Dispensations and methods mark the change of man*, and the necessary change in the way the divine hand is placed upon human life, but behind everything—*God!*

REV. G. CAMPBELL MORGAN.

CHRIST'S ENDURING LOVE

Love which is as old as man is embalmed in his literatures, but we embalm only the dead. At the dawn of Greek letters we see Penelope sitting in her hall in rocky Ithaca surrounded by the hungry, urgent wooers, while the husband of her youth tarries, wandering through many lands and learning from many men. The wooers she cannot love, and none of them will she wed, for her heart is with the far-traveled Odysseus who comes not, though well she knows that he is sure to return.

To calm the strife of the suitors she promises to wed when the web she weaves so openly by day is woven; but by night she unweaves what she has woven by day that the end may not be till the day breaks which shall bring the wanderer home. But though the love of Penelope for Odysseus touches the imagination of the living, yet it is but dead love. We love the poetry that speaks of it, the stately measures that linger in the ear like the music of a celestial voice; but what is loved is literature, not a passion that so holds the heart as to command the conscience and regulate the life.

But the love of Christ is not a dead love, entombed in classical literature; it lives and quickens and creates as no human thing can do. Twenty centuries have passed since "they took Jesus and laid him in a new tomb," but love of Him they did not bury, for it never died; and every day between this and then it has proved itself alive by the conquests it has made, compelling men to renounce loved vices, and sending gentle women into the loathly slum, the deadly camp, or wherever man needed the hand of gracious helpfulness. This is the one love which abides

while the lovers die, for it is possessed of immortal youth and the inexhaustible energies which are born of God.

REV. ANDREW M. FAIRBAIRN.

CONSECRATED WEALTH

Years ago, a boy left home with all his earthly possessions tied up in a handkerchief. He reached the towpath, and an old canal-boat captain said to him, "William, where are you going?" "To New York," replied the boy, "to seek work. Mother and father are too poor to have me at home longer." "What can you do?" asked the captain. "My father makes soap and candles," said the boy, "and I have learned something in it." "Come, then, I will give you some advice, William," said the old captain. "Some one will be the leading soap-maker in New York twenty years from now, and it might as well be you as any one. Come, let us kneel down." There in the dust of the tow-path, kneeled the old captain with William beside him, asking God to convert the boy's soul, and direct him. Arising from his knees, he told William to give his heart to Christ, and the first money he made not to forget God's tenth.

William went on to New York City, and walked several days without finding work. He wandered into a prayer-meeting, and gave his heart to God. He secured work in a soap manufactory. He gave God His part. William soon became a partner; soon afterwards bought out his partner, and became the head of the house. He ordered his bookkeeper to carry one-tenth of the profits to the Lord's account; then one-fifth; then one-half; then hav-

ing settled all his plans for life with his family, he ordered all to be given to God.

Such is the history of William Colgate, the soap manufacturer of New York City, who gave millions of dollars to the support of the Lord's cause and left a name that will never die.

A boy was gold-leafed over to represent a cherub in a play, and died before the gold could be gotten from the pores of his skin. Woe to the Christian who is so gold-leafed over with his wealth that the pores of liberality are closed. He may have a name to live, but he is dead.

From The Consecrated Life.

PHILOSOPHY VERSUS CHRISTIANITY

The church cannot without disloyalty and cowardice quarrel with criticism as such. It is not held absolutely to any theory of any book. It asks, and is entitled to ask, the critic: "Do you believe in the incarnation and resurrection of Christ?" If his reply is in the affirmative, his process and results are to be examined earnestly and calmly. If he replies in the negative he has missed the way, and has put himself outside the church of Christ. If he refuses to answer, his silence has to be interpreted. . . . No one argues against the right of philosophers to affirm that goodness is everything, that miracles are impossible, and that nothing in Jesus Christ has any importance except his moral teaching. But Christian believers in revelation are compelled to say that these philosophers are not Christians. If they refuse to do so they are declaring that in their opinion these beliefs have no supreme impor-

tance. To say this is to incur the penalty of extinction. For Christianity dies when it passes altogether into the philosophic region. To believe in the incarnation and the resurrection is to put these facts into the foreground. Either they are first or they are nowhere. The man who thinks he can hold them and keep them in the background deceives himself. They are, and they ever must be, first of all. So, then, the battle turns on their truth or falsehood. It does not turn on the inerrancy of the gospel narrative. It does not turn even on the authorship of the gospels. Faith is not a belief in a book, but a belief in a living Christ.

WHAT IS PREACHING THE GOSPEL?

When you know what a preacher is, then you know what preaching is. There is a German legend of buried convents, and sometimes the traveler hears the ancient bells ringing and the monks chanting rituals of the long ago. Preaching must not be a dim, subterranean, traditionary performance. Preaching is not echoing. Preaching is not talking behind your times, or head of your times, but to your times. God's commands are in the present imperative, and His great word is *now*. The preacher must be perpetually speaking to the people for God. A living message from a living God by a living voice to living men, that only is preaching. The gospel is not for libraries but for life, and when it is run out of the meeting-house by science or æsthetics, then it should take to the streets. The gospel must get to men where they live and where they need it, and the preacher must

take it. He is not to talk into the air, but down on the level of our hearts, right into our lives.

Rev. J. O. Rust.

FOLLOWING THE GREAT EVANGELIST

The college friends of Wendell Phillips have written many descriptions of the young patrician at Harvard. His elegant person, accomplished manners, refined scholarship, unexcelled oratory and social prestige made him an idol among his fellow students. It is said that the sirens sang to him of leisure and ambition and wealth. He looked forward to the day when he would be the champion of "elegant repose and cultivated conservatism." But one October afternoon Wendell Phillips looked out of his window to see Garrison maltreated, whipped, insulted, and dragged by a cruel mob toward the jail. The young student did not sleep that night, but tossed on his bed, seeing only the vision of a slave scarred, scorned and forsaken. We are told that he heard a voice whispering then, and it said: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." It was his vision hour. It decided his life. Not long afterwards from Faneuil Hall rang out the tones of that immortal speech which stands with Patrick Henry's at Williamsburgh and Abraham Lincoln's at Gettysburg, and it has been well said: "There is no fourth." To-day the city that would at one time have slain him has built his monument, and with unconcealed pride teaches its children the way to his tomb, for many years ago the great Christ crossed his path in the vision of one needy soul.

To see in one sad and sin-beaten face the image of our

Lord, to be called out of our prospective ease and selfishness by the impelling cry of one soul's sin, never to leave him until in his life Christ is formed; this is following the great evangelist. This privilege has no substitute on earth or in heaven. It is in any age the evangel of life more abundant, the fullest eternal life of God.

REV. C. S. COOPER.

HOW CAN I KEEP FROM SINGING?

Some one has said, "Christianity is the only religion that sings itself. Atheism has no songs; agnosticism is not tuneful. We have never heard of a Brahmanic hymnal or a Confucian psalmody. The meters of heathendom or savagery, so far as paganism is vocal at all, are not to be compared with the lively heartiness, with the freeness, fullness and depth of Christian song. There is a spontaneity and abandon in the singing of Christians, that is sadly lacking in any of the musical exercises of paganism. The believer in Jesus explains his own songfulness in the conclusive question, 'How can I keep from singing?'

"My life flows on
In endless song;
Above earth's lamentation
I catch the sweet
Though far-off hymn
That hails a new creation
Through all the tumult
And the strife;
I hear the music ringing;
It finds an echo in my heart:
How can I keep from singing?"

MATTIE M. BOTELER.

A SERMON THAT IS AFTER A SOUL

Dr. Herrick Johnson strikes right home to the point on this subject, as follows: "The sermon that is after a soul is, like the Master, 'filled with compassion.' It will have in it what was in Christ's eyes when He looked on Peter with the curses and denials scarce off that poor disciple's lips. It will have in it what was in Christ's voice when He stood weeping over Jerusalem, and said, 'How oft would I have gathered thy children together as a hen gathereth her brood under her wings, and ye would not.' The severest rebuke will get its chief severity from this undertone of divine compassion. And whether it be warning or entreaty, command or invitation, the terrors of the law or the forgiveness of the gospel, the pathos of a suffering and beseeching and pursuing love will bathe it all, and make it clear that if the sermon does not bring the prodigal home, it will be because he preferred to trample on his Father's heart and murder mercy.

"Brethren of the ministry, what are sermons to 'the times' compared with sermons to the eternities? Sermons of instruction are, indeed, priceless; but the gospel is not simply food for saints. It is a cry of alarm. It is a word of rescue. It is a call to repentance. If sinners are not brought to Christ, how can they be built up in Christ? Let it never be forgotten that souls are before us every Sabbath, sinful, unsaved, perishing, lost souls! Men of God, 'throw out the life-line!' "

Religious Telescope.

WALKING WITH GOD

Enoch walked with God.—Gen. 5:24.

There is said to be only one deep red diamond in the world. A simple toiler was one day shoveling sand and gravel on the coast of Brazil. He struck a little piece of rock crystal, as he thought, and sold it for a six-pence. To-day it is a brilliant in the crown jewels of Russia. This verse is a diamond in the dust-heap.

Climate and soil do not account for everything. The palm tree grows on the edge of the desert, with leaf clean and green. It sends its roots down through the sand till it reaches moisture in the depths; the Edelweiss, with its dense clusters, flowers on the summit of the Alps; the "Traveler's Joy" blooms on the highest peak of Teneriffe; the Samphire grows in clefts of the rock far above the reach of the sea; in Wyoming, the hot spring flows hard by the snowdrift. Sodom had its Lot; Egypt its Joseph; Babylon its Daniel; Abijah dwelt in the house of Jeroboam; and in this antediluvian chapter of the early twilight, bracketed with men whose biography alone is that they lived and died, is found a man who walked with God.

Surely, the record is remarkable. What reticence! What omission! He lived 365 years, and yet his is the briefest biography ever penned. Forster's life of Dickens covers three volumes; Washington Irving's life, by his nephew, enlarges to four volumes; Masson takes six folios to complete the tragedy of Milton's career. Lord Macaulay fills eight duodecimos on sixteen years of England's history. It takes the author thirty-two volumes to tell Napoleon's story; but here a simple line is all.

Rev. M. J. McLeod.

THE SECRET OF SUCCESS

Staunch old Admiral Farragut—he of true heart and iron will—said to another officer of the navy, "Dupont, do you know why you didn't get into Charlestown with your ironclads?" "Oh, because the channel was so crooked!" "No, it was not that." "Well, the rebel fire was perfectly horrible." "Yes, but it wasn't that." "What was it, then?" "It was because you did not *believe* you could go in." That is just the trouble with our work in winning the children for Christ. We don't believe we can succeed; and, of course, often we fail.

VICARIOUS SUFFERING

He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and by his stripes we are healed.—Isaiah 53: 5.

The world is so constituted that it bears the idea of substitution engraved upon its very heart. No man or woman or child escapes from suffering inflicted for the faults of others. In thousands of instances these substitutionary sufferings are assumed voluntarily, and are useful. Husbands suffer in order to deliver wives from sufferings richly deserved. Wives suffer in order to deliver husbands from sufferings richly deserved. Children suffer in order to deliver parents from sufferings richly deserved. Parents suffer in order to deliver children from sufferings richly deserved. Pastors often shield guilty churches in this way, and sometimes at the cost of life. Statesmen often shield guilty nations in this way,

and sometimes at the cost of life. If now we shall teach that Christ suffered in order to deliver us from sufferings which we richly deserved, we shall avoid a strife about words, and shall maintain that, coming into the world as a member of our race, he suffered to the utmost, as many other heroic souls have suffered in a lesser degree, by subjecting Himself to the common rule of vicarious suffering, instituted by God in the formation of human society bound together by ties of sympathy and love, and existing in daily operation from the dawn of history till this present time. PROF. F. JOHNSON.

CHRIST LIVETH IN ME

An old-time Quaker preacher had a strange experience at his conversion. He fell asleep and dreamed. He seemed to be dead, and laid out for his burial, when a shining face came and bent over him saying softly, "The man is dead." Then another came and laid a hand over his heart, and said, "It does not throb; he's dead." Then another came and laid a hand upon his flesh, "It is cold; he is surely dead." So one by one came angels and stood around his couch, till one of kindlier face than the rest came and looked upon him, lifted his hand, and said: "Nay, what is this? A nail-print in his palm, and a nail-print in his other palm. This man is not dead; he has been crucified! He has been crucified with Christ and lives with Him!" He awoke and found the place in the Scripture where it is written, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me!"

REV. D. J. BURRELL.

PROFESSOR MORSE'S LIGHT

The Rev. George Winifred Hervey relates that long ago, while pursuing investigations in the Astor Library, New York, he used often to meet there Prof. F. B. Morse, the renowned inventor of the electric telegraph. Once he asked him this question: "Professor Morse, when you were making your experiments yonder in your rooms in the university, did you ever come to a stand, not knowing what to do next?"

"Oh, yes; more than once."

"And at such times, what did you do next?"

"I may answer you in confidence, sir," said the Professor, "but it is a matter of which the public knows nothing. Whenever I could not see my way clearly, I prayed for more light."

"And the light generally came?"

"Yes. And I may tell you that when flattering honors came to me from America and Europe on account of the invention which bears my name, I never felt that I deserved them. I had made a valuable application of electricity, not because I was superior to other men, but solely because God, who meant it for mankind, must reveal it to some one, and was pleased to reveal it to me."

CHRISTIAN PHILOSOPHY

Gather up all the merciful work that infidelity has ever done, add it together, and there is not so much nobility in it as in the smallest bead of that deaconess who last night went up the dark alley of the town and put a jar of

jelly for an invalid appetite on a broken stand, and then knelt on the bare floor, praying the mercy of Christ upon the dying soul. Infidelity scrapes no lint for the wounded, bakes no bread for the hungry, shakes up no pillow for the sick, rouses no comfort for the bereft, gilds no grave for the dead. While Christ, our Christ, our wounded Christ, our risen Christ, the Christ of this old-fashioned Bible—blessed be His glorious name forever!—our Christ stands this morning pointing to the hospital, or to the asylum, saying, "I was sick and ye gave me a couch, I was lame and ye gave me a crutch, I was blind and ye physicianed my eyesight, I was orphaned and ye mothered my soul, I was lost on the mountain and ye brought me home; inasmuch as ye did it to one of the least of these, ye did it unto me."

A CONDITION OF SUCCESS IN PRAYER

Take an electric battery, and let one man hold this knob, and another that, and there is no power felt; but let these two men join hands, then will the power be felt. So the power in prayer is in unity. One of God's kingdom takes hold here, and another there, until the circle is formed, each taking hold of his neighbor's hand. Often the blessing is hindered through our dropping our neighbor's hand from feelings of jealousy and pride. Let each, with ungloved hand, take hold of his neighbor's, and the power of united prayer will be felt.

REV. J. T. BRISCOE.

LIVING AND DYING

Dr. Greer, of New York, in an address to young men in a Christian Association, said: "When the old Roman gladiators entered the arena they proceeded first to the Caesar's throne, and said, 'We who are about to die salute the Emperor.' Borrowing the same formula, but changing its terms, associations like this are teaching the young men of America to say, as they enter upon the struggles of manhood, 'We who are about to live salute that Master of Life who was dead and is alive again, and liveth for evermore.' Life is always more than death. Triumphant living is more than triumphant dying."

THE EXPULSIVE POWER OF GOOD AFFECTIONS

Try, above all, "the expulsive power of good affections." Empty by filling; empty of what is mean and impure by filling with what is noble and lovely. When the Argonauts sailed past the treacherous rocks of the sirens they sailed in perfect safety, because Orpheus was one of them, and the song of Orpheus was sweeter, more delightful, more full of noble witchery than the sirens' vile, voluptuous strains. Let your souls be filled with the music of Him whom the early Christians delighted to represent as Orpheus charming the wild beasts of bad passions by his harp. Your souls are a picture-gallery. Let their walls be hung with all things sweet and perfect—the thought of God, the image of Christ, the lives of God's saints, the aspiration of good and great men, the memories of golden deeds.

REV. CANON FARRAR.

BLESSEDNESS OF HEAVEN

No wearisome days, no sorrowful nights, no hunger or thirst, no anxiety or fears, no envies, no jealousies, no breaches of friendship, no sad separations, no distrusts or forebodings, no self-reproaches, no enmities, no bitter regrets, no tears, no heart-aches. "And there shall be no more death, neither sorrow nor crying; neither shall there be any more pain; for the former things are passed away."

BISHOP R S. FOSTER.

ELECTRICITY, WHAT IS IT?

The story is told that the great electrician, Lord Kelvin, once paid a visit with a friend to some well-known electrical works. They were escorted over the workshops by the senior foreman, a man of much intelligence and an enthusiastic electrician. Entirely unaware of his visitor's identity, he minutely explained the details of the plant and machinery, and lectured him in his rôle of layman quite professionally. Lord Kelvin's friend was on the point of interrupting several times, but an amused signal from the great master of electricity kept him silent. When the tour of inspection was complete, Lord Kelvin quietly turned to the foreman and asked: "What, then, is electricity?" This was a poser for the man, who, somewhat shamefaced, confessed that he could not say. "Well, well," said Lord Kelvin, gently, "that is the only thing about electricity which you and I don't know." This reminds us of what Newton said of gravitation: "We only know results." What it is we call by the names of

"electricity," "gravity," "substance," etc., we know quite as little about it as we do of spirit. The tangible is more real, but not more or better understood than the spiritual.

THE STORY OF A HYMN

Mr. Sankey tells many stories of how the hymn

Come home! come home!
You are weary at heart,
For the way has been dark
And so lonely and wild;
O prodigal child!
Come home! Oh, come home!

moved hardened hearts. He says, "At one of the towns visited in the north of England, a young man arose in the meeting while I was singing this song, rushed down the aisle of the church, and, throwing his arms around the neck of his father, from whom he had long been estranged, said: 'O my father, will you forgive me?' The father was not a professing Christian, but replied. 'Yes, my boy, I freely forgive you. Now let us go and ask God to forgive us both.' They went arm in arm into the vestry of the church, followed by a score or more who had been touched by the reconciliation of the father and son."

THE WAY TO GOD'S FAVOR

There is a self-opening gate which is often used in country roads. It stands fast and firm across the road as a traveler approaches it; it won't open. But if he will

drive right at it, his wagon wheels press the springs below the roadway and the gate swings back to let him through. So the spirit of thanksgiving pushes the way of all approach to God's favor, through all the gates of privilege, with all the assurance of faith that no good thing of blessing and of knowledge and power shall be withheld. Try it. *Cut Gems.*

BY THEIR FRUITS

A chaplain in the army during the war was passing over the field when he saw a soldier who had been wounded lying upon the ground. He happened to have his Bible under his arm, and he stooped down and said to the man:

"Would you like me to read you something that is in the Bible?"

The wounded man said: "I'm so thirsty, I would rather have a drink of water."

The chaplain hurried off, and as quickly as possible brought the water. After the man had drunk the water, he said:

"Could you lift my head and put something under it?"

The chaplain removed his light overcoat, rolled it up, and tenderly lifting the head, put it as a pillow for the tired head to rest on.

"Now," said the man, "if I only had something over me. I am so cold."

There was only one thing the chaplain could do, and that was to take his coat off and cover the man. As he did so, the wounded man looked up in his face, and said:

"For God's sake, if there is anything in that book that makes a man do for another what you have done for me, let me hear it."

There is a world of meaning, to my mind, in this incident. The need of to-day is, acting the object-lessons the Book teaches.

POWER OF CONSISTENCY

A successful worker in one of our rescue missions is a lady who was formerly a society belle, but who has now consecrated her brilliant social and intellectual gifts and voice entirely to the Lord's work among the lost and degraded. She once remarked that she clung to dancing and card-playing for years after she made a profession of religion, and that her real joy in the Christian life did not come until these things had been given up altogether. One evening, about two weeks after she had made this full consecration, she went into a little mission-room, and was there asked to say something helpful to a poor wreck of a man who had been for many years a gambler. The man looked at her suspiciously.

"Do you play cards?" he asked.

"No."

"Do you dance?"

"No."

"Do you go to the theater?"

"No; not now."

"Very well," he said, "talk to me. But I won't listen to one word from your fine folks who are doing, on a small scale, the very things that have brought us poor wretches where we are."

"Can you not believe," added the lady who told the story, "that the joy of being able to teach the way of life to that lost soul was more to me than all the poor little pleasures I had given up for Jesus' sake?"

INFIDEL CREDULITY

Those who boast that they believe nothing, are frequently the first to believe almost anything. The human mind is pendulous, and swings back and forth, from utter faithlessness to blind credulity. Thus, the man who believes nothing that he cannot understand, believes in a creation without a Creator, in laws without a law-giver, and in scientific theories which are so absurd that the men who invent them speedily throw them overboard, but not until they have been formally adopted by men who know nothing of the facts in the case, but simply believe anything that will encourage them in unbelief, and doubt everything which would lead them to a true faith.

Unbelief is exceedingly illogical. The man whose faith is limited by his vision, never would invent, never would discover anything. He lives in his own narrow world. What he can see and feel, is his, but his mind has no reach beyond. There have been numerous instances of the most blind and undistinguishing credulity on the part of the men who profess to be very skeptical. Multitudes of the infidels of other years who believed neither in God nor the devil; neither in souls nor in spirits, were brought to believe in the "spiritual manifestations" which are current, and to swallow communications and theories and doctrines which would have taxed the powers of Jonah's fish. In the words of Lord Lytton:

"The man who has no faith in religion is often the man who has faith in a nightmare. Julius Cæsar publicly denounced a belief in the hereafter, and rejected the idea of a soul and a Deity, yet muttered a charm when he entered a chariot, and did not cross the Rubicon until he had consulted the omens. Lord Herbert of Cherbury writes a book against revelation, and asks a sign from heaven to tell him if his book is approved by his Maker. The man who cannot believe in the miracles performed by the Saviour gravely tells of a miracle vouchsafed to himself." *The Amory.*

THE CRYSTAL'S LESSON

Dr. Austin Phelps says that a crystal is sometimes formed in the embrace of a boulder of granite. To clear it of its rough enclosure, and to bring its beautiful facets to the light, nature submerges it in deep waters, shatters it by tempest, and abrades it by contact with stones and mud and the rubbish of the sea. Thus a redeemed soul is, by the plan of God, immersed in the cares and toils and enticements and usefulness of a world of sin, so that by sheer resistance to evil, and abrasion with depravity, it may be polished to the transparent image of Him who made it.

BEGIN THE DAY WITH PRAYER

Martin Luther was as busy in his time as we are to-day, and yet when he felt himself under the extreme pressure of work he insisted upon having not less than three hours

alone with his Master at the opening of the day. When asked why he took so much time, he replied: "I am simply so very busy that I cannot afford to take less than three hours for prayer."

Begin the day with God,
Kneel down to Him in prayer;
Lift up thy heart to His abode,
And pay thy worship there!

When Miss Havergal was asked to explain why the church does not accomplish more, she attributed it to the fact that Christians are not spending the first hour of the day alone with God.

John R. Mott says: "One who keeps the Morning Watch 'enters the day well poised, under the control of the Spirit, not distracted; and thus he works without friction, strain, uncertainty, and waste.' The keeping of the Morning Watch is the secret of largest and most enduring achievement in life and service."

TRUST IN THE DARK

I was awakened the other morning about four o'clock in my room by a little voice just beside my bed in the dark asking for a drink. I got the little lad a drink and he lay quiet a moment, and then he said: "Father may I sing myself to sleep?" And I said, "Yes, dear; go ahead." But he soon got up so much enthusiasm that I told him he had better stop, or none of the rest of us could sleep. Then he was quiet awhile, but soon I heard his little voice again in the perfect stillness of the night, "Father, have you got your face turned toward me?"

And I said, "Yes, little boy," and the darkness was as the light of day to him.

We older children grope our way
From dark behind to dark before,
And only when our hands we lay,
Dear Lord, in Thine, the night is day,
And there is darkness never more.

Reach downward to our sunless days
Wherein our guides are blind as we,
Where faith is small and hope delays,
Take Thou the hands of prayer we raise,
And let us feel the light of Thee.

REV. ROBERT E. SPEER.

ADVANCE IN THEOLOGY

1. The first advance in theology in the last fifty years is the rediscovery of the immanence of God.

2. The second discovery is that Christ is the immanent God.

3. The third is that Christ's method is the method of evolution, which has ceased to have terror since it is seen to be a method and not a source, and the method of the immanent Christ.

4. The fourth characteristic of modern theology is that evolution is ethical.

5. The fifth truth is that the ethical meaning of the universe is summed up in the historical Jesus.

6. The sixth is that the central principle of modern theology is the supremacy of righteousness in the nature of God.

7. The seventh characteristic is the application of the principle of evolution to the understanding and interpretation of Holy Scripture. REV. A. H. STRONG.

STEADFASTNESS

1 Cor. 15: 58.

On the lines of the "First Day's Fight" of the Union army at Gettysburg is a monument commemorative of the heroic deed of a color-bearer. He is represented as wounded unto death, and sinking to the earth, but holding the colors aloft, saying to his comrades: "The colors have not touched the ground yet, boys." Noble devotion this to the standard of the nation committed to him in that dreadful conflict.

In the greater conflict between the forces of good and evil ever raging about us, we are the standard-bearers of the cross. We must be true to our colors. To trail them is to disgrace ourselves. Sometimes the battle seems against us, and the hands grow weary. We must not trust to self, but say with the Psalmist, "In the name of our God we will set up our banners." The mighty issue is upon us, namely, the salvation of souls. God calls upon us, every one, to rush into action Too many are away from the scene of battle. Let the forces of God come to the front. The banner of King Jesus must not touch the ground. Let us, in whatever direction lies our opportunities, "be unmoveable, yet always abounding in the works of the Lord," so that when we fail it will be in honorable warfare with colors uplifted. REV. J. G. BICKERTON.

SOME THOUGHTS ON GAMBLING

Rev. S. B. Alderson, of Portsmouth, Ohio, recites the following testimony of a converted gambler and saloon-keeper, given in one of the meetings in his church:

"I have been in the saloon business, with a gambling room attached, for the last four years, and claim to know something about what I am now going to tell you. I do not believe that the gambling den is nearly so dangerous, nor does it do anything like the same amount of harm, as the social card-party in the home.

"I give this as my reason: In the gambling room the windows are closed tight, and the curtains are pulled down; everything is conducted secretly for fear of detection, and none but gamblers, as a rule, enter there, while in the parlor all have access to the game; children are permitted to watch it; young people are invited to partake in it. It is made attractive and alluring by giving prizes, serving refreshments, and adding high social enjoyments.

"For my part I never could see the difference between playing for a piece of silver molded in the shape of money, and silver molded in the shape of a cup or a thimble. The principle is the same, and whenever property changes hands over the luck of cards, no matter how small is the value of the prize, I believe it is gambling.

"Perhaps you have never thought of it, but where do all the gamblers come from? They are not taught in the gambling dens. A 'greener,' unless he is a fool, never enters a gambling hell, because he knows that he will be fleeced out of everything he possesses in less than fifteen minutes. He has learned somewhere else before he sets

foot inside of such a place. When he has played in the parlor, in the social game of the home, and has become proficient enough to win prizes among his friends, the next step with him is to seek out the gambling room, for he has learned, and now counts upon his efficiency to hold his own.

"The saloon men and gamblers chuckle and smile when they read in the papers of the parlor games given by the ladies, for they know that after a while those same men will become the patrons of their business. I say, then, the parlor game is the college where gamblers are made and educated. In the name of God, men, stop this business in your homes. Burn up your decks and wash your hands.

"The other day I overheard two ladies talking on the street. One said: 'I am going to have a card-party, and am going to the store to buy a pack of cards. Which are the best kind to get?' The other replied: 'Get the Angel Card. It has an angel on the back.'

"Think," said he, "of dragging the pure angels of heaven into this infernal business."

WE MUST DESTROY THE SALOON

There is an awful leprosy upon us. There is a tyranny of one worse than the Turk; a slavery a hundred-fold more savage than that which bound the negro fastened upon our body politic. We have simply licensed hell. We grant the devil, for a consideration, absolute freedom to produce misery and profligacy, cruelty, wickedness, disgrace, and social demoralization; to transform the

creatures of heaven into the felon, the harlot, the pauper, and the madman. We have permitted an organized satanic despotism to be reared in our midst, which has boundless resources, moves forward with gigantic strides, crushes millions of victims, inflames society with all the passions of the pit. It is the school of anarchy, the breeding ground of criminals, the nursery of woe, the sworn foe of the church. Economically, politically, religiously, this is the problem. To meet it, the conscience of the world must be awakened. Nothing will do but the total extinction of the saloon. We must smash the enemy.

You remember the battle of Manila Bay. It was black night when the American squadron approached its entrance; and Gridley, of the Olympia, signaled from the conning-tower to the commodore on the bridge, "We are approaching the entrance of Manila Bay." "Steam ahead!" came back the commodore's answer. Again, the signal from the conning-tower to the bridge, "We are coming to that part which is supposed to be mined." "Steam ahead!" came back the commodore's order. Then the flash of fire and the boom of a great gun, and again the signal from the conning-tower to the bridge, "The forts of Cavite have opened on us." "Steam ahead!" came back the commodore's reply. And on they went under the batteries, over the mines, into the heart of Manila Bay; and when that May morning came, here stood the American squadron in battle array, flying the Stars and Stripes, facing the frowning forts and warships, the bands playing "The Star-Spangled Banner," and then came the conflict and the victory.

So must we crush the saloon, smother its guns, pulverize it. This is not the devil's world, and he must know

it. This is God's world. The hand pierced on Calvary is on the helm of the universe. The church of the Crowned Conqueror over death is moving on, conquering and to conquer, and all the foes of Jesus Christ must fall at His feet. The cross is the solution of the drink problem.

REV. F. D. POWER.

THE SALOON A DESTOYER OF HOME

The saloon is a destroyer of home. Thousands of homes are wrecked because of this hideous monster. It transforms the husband into a vagrant. It takes a skilled workman and ruins his ability. It takes away his ambition. It leaves him a pauper. More, it transforms the husband and father into a fiend. Into how many homes do you think, each night, there reels a drunken, swearing man, who, a natural protector, with kicks and curses abuses wife and children? How many of these saloon-keepers' wives are wearing silks and satins, bought with bread-money—and women and children go supperless to bed?

What good is the saloon? Brewers say it is the poor man's club. Yes, and as long as he patronizes it he will remain a poor man. It truly is a poor man's club. In fact, it causes him to use a club on his wife and children, driving them from home and shelter at the midnight hour.

"It's a good place for sociability." Such sociability! It is a place where rude and coarse jests are made; where iniquity is the topic of conversation; where woman's character is defamed; where moral excellence is dragged

through the mire. Death to the saloon! No respect or tolerance to the saloon-keeper, as long as he is a saloon-keeper. The sooner he is put in his rightful place in the public estimation—which is among the highwaymen, thugs, and outcasts, the better for society. Coming generations will rise and call us enemies to our God-given trusts for allowing the saloons to exist for a moment.

Rev. E. M. Dugger.

THE DRINK CONSPIRACY

The manufacturers of intoxicating beverages intentionally concoct them so as to produce thirst; the dealers in such drinks elaborately adorn their resorts so as to lure patrons, and the politicians who are in league with them throw the whole weight of law and its administration upon the side of the drunkard-making trade. These forces meet and combine and pull together, purposely, effectively and with damning power. And the result is that young boys who might have otherwise escaped the pestilence of drink, are stricken with it unawares; and their homes are darkened while their souls are ruined. Parents who are careless need to be admonished that there exists a "great conspiracy" in America, composed of tens of thousands of members, who will sink their beloved sons in the deepest depths of the pit unless their purposes are realized, opposed and defeated.

FEDERATE THE FORCES AGAINST THE SALOON

The nineteenth century will ever be known in history as the age of the destruction of slavery. The twentieth century must earn the distinction of the age of the destruction of the drink evil. Slavery went down before the active use of all the troops available regardless of season or weather, before the continuous hammering, that wore away, even by attrition, if by nothing else, all the hostile forces.

The drink evil in like manner must go down before the active use of all available forces without reference to creed or church, in every arm of the service, before the continuous hammering of these united and massed forces, from the powerful newspapers on the one wing to Prohibitionists on the other.

The forces to be marshalled against this evil embrace all workers for human good. The churches must be held to high accountability. They are, indeed, more constant in their temperance teaching and practice than any other forces in society. But it must be admitted that if all the churches presented a unity of teaching against the evil, and a solid line of total abstinence, there would hardly be left any room for saloons and drinking places. Put by the side of the churches the press of the country, and public opinion would make the sale of alcohol impossible. This is the final authority—public opinion. Whoever shapes public opinion makes the laws, fixes the pursuits and dictates the amusements. The pulpit and the press aroused and united would cure ninety per cent of this evil in one year. It is a great thing to have the

great papers sound the alarm and turn the public attention to this evil and demand some remedy.

Rev. C. H. Fowler.

STRONG DRINK, THE DEVIL'S MISSIONARY

Few persons have any idea whatever of the enormous quantities of intoxicating liquors that go to the western and southern portions of Africa almost every week in vessels sailing from American and European ports. These vessels all stop at the island of Madeira and a record of cargoes is made there. In one week recently, and it was by no means an exceptional week, there went to Africa 960,000 cases of gin, 800,000 demijohns of rum, 36,000 barrels of rum, 24,000 butts of rum, 30,000 cases of brandy, 50,000 cases of whiskey, and other intoxicants in considerable quantities, the value of the whole expressed in American money being $5,200,000. And the meaning of this is that over five millions of dollars weekly goes to retard the civilization and Christianization of Africa. Surely, this is enough to appal every Christian and arouse him to his utmost endeavors to lessen, if not suppress entirely, this monstrous evil which confronts the advance of Christianity.

DESTRUCTIVE POWER OF THE SALOON

Over the counters of these saloons are more than wasted $1,200,000,000 annually. This sum would furnish food, fuel and shelter for every destitute man, woman and

child in the United States to-day. The saloon lives upon human wrecks. Without them it could not exist for a twelve-month. It is inseparably linked with wretchedness and crime. It takes our young boys and young men and transforms them into paupers and criminals. It must have, and it will have, and it does have, its victims from every household. The mother's darling rocked in the cradle to-day is cast into the insatiable maw of the ravenous beast to-morrow. Its hideous form lies like a huge venomous serpent across the pathway that leads from man to God. It not only strips of all earthly good, but even robs its wretched victims of the heaven they might otherwise reach. Is it possible to conceive of a greater evil than this?

HE WAS USED TO PLEDGING

To a man raising objections to signing the pledge, a reformed drunkard said: "Strong drink occasioned me to have more to do with pledging than ever teetotalism has done. When I used strong drink I pledged my coat, I pledged my bed, I pledged, in short, everything that was pledgeable, and was losing every hope and blessing when a temperance friend met me and convinced me of my folly. Then I pledged myself, and soon got my other things out of pledge, and got more than my former property about me."

AWAKE OUT OF SLEEP

How sad that many Christians are asleep concerning the nature, purpose, and result of the liquor business! The saloon has become a powerful enemy to all good and virtue. It is defiant and malicious. It ruins morals, debauches manhood, disregards the Christian Sabbath, destroys human life, and fills our land with paupers and criminals. From a hygienic, economic, and religious standpoint, the evil results of intemperance cannot be fully known and described. And yet many Christians are fast asleep, and do not feel their responsibility in this regard. Surely, the language of the apostle is fitting in this day and generation, "Now it is high time to awake out of sleep."

THE RESULTS OF STRONG DRINK

Strong drink is raging: and whosoever is deceived thereby is not wise.—Prov. 20:1.

Some statistics recently compiled to exhibit the results of intemperance in crime are worthy of special consideration:

There are said to be 52 penitentiaries and over 17,000 jails in the United States.

They cost $500,000,000 to build them.

In a single year 1,000,000 persons are incarcerated in them.

The immediate expense of this criminality to the country—to say nothing of the far greater indirect expense—is not less than $100,000,000 annually.

The most conservative investigators trace the larger part of this great expense, and almost all of this dreadful crime and demoralization, either directly or indirectly to the drinking habits of the people.

Manifestly, what the Scriptures say about the "raging" of "strong drink" is not at all exaggerated; nor is what it says about the unwisdom of being "deceived thereby."

The London drink bill of 1898 amounted to some £20,000,000; and an average of £3 16s. 10d. was spent on drink by each person in the United Kingdom. The Chancellor of the Exchequer, Sir M. Hicks-Beach, might well express his surprise at the stupendous amount which some persons must take to swell the individual average so high in spite of the millions of babies, young children, and total abstainers throughout Great Britain.

ADVANTAGES OF TOTAL ABSTINENCE

It is certainly a new fact in the history of the nineteenth century that *nearly every judge on the bench* has given repeated and emphatic testimony against drink as the cause of crime; that *nearly every prime minister* and *leading statesman*—including men like Mr. Gladstone, Lord Rosebery, and Mr. Chamberlain—has warned the nation of the danger of continuing under this hideous yoke; that *the great majority of our most eminent physicians* have publicly asserted drink to be the main cause of accidents, diseases, shortened lives, and sudden deaths; that not a few of them have declared strong drink to be not only needless, but, in its measure, injurious to everyone who takes it; that the Archbishop of Canterbury, many bishops, and *a large portion of the clergy* are total

abstainers and active workers in the temperance cause; that our *prison officials*, and all who have the care of the insane, point to drink as the main cause of brutality and madness; that *poets*, like Lord Tennyson, and our most eminent *literary men*, like Mr. Carlyle and Mr. Ruskin, have warned the nation against drink in "thoughts that breathe and words that burn"; that the *Pope of Rome* has pronounced a distinct and emphatic blessing on total abstinence from that which "hurries innumerable souls into perdition"; that our *athletes* — our champion scullers, shooters, walkers, swimmers, cricket and football players —have recommended entire abstinence from all forms of drink; that our chief *trainers* and the writers of all the most recent athletic manuals have declared that alcohol should be rigidly excluded from the dietary of all who aim at athletic excellence; that *tropical travelers*, like Mr. J. S. Buckingham and Dr. Livingstone, and *Arctic voyagers*, like Sir J. Ross and Nansen, have declared with equal emphasis and proved by personal experience that the use of drink is equally undesirable in the equatorial forest and in the zones of eternal snow; that every *statistician* who collects evidence from the returns of the registrar-general or of any public institution points to drink as a cause which—

> Has overthrown and drowned
> Far greater numbers on dry ground,
> Of wretched mankind, one by one,
> Than e'en before the flood had done.

In the long run, surely—unless men hopelessly blind their eyes and harden their hearts—such evidence cannot but influence not only every true Christian, but also every sensible patriot and every earnest-minded man.

REV. DEAN FARRAR.

HIS MEN ARE NEVER DRUNK

In the Burmese war, on one occasion, the enemy made a surprise assault on the British camp. It was a moment of immense peril, for, as everything seemed to be quiet, multitudes of the soldiers were drunk. Sir Henry Havelock, however, then a young officer, was an abstainer and a religious man. He used to gather his soldiers together in a Bible class—a thing in those days almost unheard of. A despairing message about the expected attack and the state in which most of the soldiers were was brought to the general in command. His reply was: "Send to Havelock; his men are never drunk, and he is always ready." And Havelock's sober soldiers repelled the assault, and saved the army from defeat and the nation from a catastrophe.

REV. DEAN FARRAR.

THE DECISION OF CHARACTER OF STRONG MEN

At Harper's Ferry on one occasion the flood in the Potomac was so great that it threatened the destruction of the costly railroad bridge, which was seen to shake in its unsteadiness. When everybody present was looking each moment to see the bridge go down, President John W. Garrett, of the Baltimore and Ohio Railroad, arrived upon the scene. Appreciating the necessity of instant action, he gave an abrupt order for a loaded train of freight cars standing on a side track to be run with the locomotive on the bridge and kept there. "But, Mr. Garrett, that is a trainload of silk," said the local super-

intendent. "I don't care; run out the cars!" commanded the great master of railroads. "It would be easier to pay for the silks than to build a new bridge." The silk train was run on to the bridge and the structure was saved. The difference between the success of one man and the disaster which comes to another often lies just at that point. The one is vacillating and uncertain, and the other bold to dare whatever is necessary in order to win. A certain holy boldness and audacity of faith is necessary to great triumph in spiritual matters.

THE ROSE OF SHARON

It is said that the seed of the Rose of Sharon rolls on before the wind, over desert places, till it reaches some moist spot, where it can grow, and there it roots and blooms. Brothers and sisters, our Rose of Sharon is here, and, passing in our midst, seeks for hearts where He may abide. God grant that he may be in every heart here; and then shall we all, as one family, join in a glorious song to Him who hath given us the victory over death and the grave! REV. W. H. JONES.

SIN! WHAT IS IT?

1 Cor. 15: 56.

Sin! What is it? Unmask it. Drag off its glittering robe wherewith it decks itself; and there stands the horrible thing which divides households, ruins homes, blasts characters, digs the graves of unhappy youths, and brings parents' gray hairs with sorrow to the grave.

Sin, as Delilah, flatters till it gets hold of us; and, like Jael, has a nail ready to drive through the unfortunate one when resting in false peace!

This awful power of sin is seen on every side; the Bible shows it in the lives of Achan, Absalom, Gehazi and Judas; the ruins of Assyria, Egypt and Rome, and the scattered Jews proclaim its effect on nations. Sin is the root of all trouble, the "fruitful mother of a hateful brood."

THE OLD FAITH

Eph. 4:5.

The Christian world is not divided upon the subject of faith. Every church which is Christian believes in Christ as the Son of God. There are different places of worship and different ways of worship, but every church worthy of the name makes the confession of that early disciple, who said, "Thou art the Christ, the Son of the living God." Every hope of the church centers around that truth. This is the old faith. This is the essential, vital truth of the church. There are many evidences of return to this old faith. The world is growing tired of the isms and philosophies of men. The daily papers, the conversations you hear and the very criticisms upon the work of the church indicate a returning interest in this central truth of Christianity. This old faith must ever have attractive power for the masses of the people.

It appeals to common sense. The term common sense is better than reason. Many men have been bright along certain lines. Their writings have appeared true. An

added fact or two, however, will place their writings among the forgotten literature of the world. The common people know certain things by experience and observation. We know this world is cursed by sin. We know that sin must be an offense to God. We know that Jesus Christ has enabled men to overcome sin.

The old faith meets human needs. A man who is not a Christian said to me a few days since, "I am glad Christianity brings so much comfort to people even though I do not believe in it." Let the great multitude of sin-cursed lives made free through Christ stand up. Let the great company of ruined homes appear. Let the lonely, sorrowing ones come forward bringing their witness. Let the dying saints give their testimony. This mighty throng, greater than any man could number, is an evidence that the old faith supplies human needs.

That faith abides. False teaching and new theories of life come and go. There is no substitute for food, for home, for mother. There is no substitute for the Saviour. There is nothing which will ever take the place of the truth "Believe on the Lord Jesus Christ and thou shalt be saved." REV. JOHNSON MEYERS.

REPENTANCE A CHANGE OF MIND

Matt. 3: 1-2.

John the Baptist came preaching from the text, "Change your mind, for the kingdom of heaven is at hand." The constant coming of the kingdom is always a call to men to change their minds. As one has said, "A vine which has new clusters, and five-fold more fruit than

five years ago, is no less a vine." A man at seventy is no less a man than at sixty or thirty. So truth changes and enlarges in statement, but is no less truth. In studying either the Bible or science, God in His word or world, we shall always remember that all truth has never been given to any age, nation or individual. Things new as well as old are continually brought forth; little by little in both realms man grows into larger conceptions of truth, and by mystery and search after truth the minds of men and nations have been quickened. Aristotle said the intellect is not quickened by knowledge but by activity. "If," says Mallebranche, "I held truth captive in my hand, I should open my hand and let it fly that I might again pursue and capture it." "Did the Almighty," says Lessing, "holding in His right hand truth, and in His left hand search after truth, tender me the one I might prefer, in all humility, but without hesitation, I would take search after truth; we exist only as we energize. Hence truth must be held in an open, not a closed palm, as though we had it all; the mind must ever welcome new truth. 'Prove all things; hold fast that which is good.' "

MISS GREENWOOD.

WITHOUT UNDERSTANDING

They know not, nor will they understand.—Ps. 82: 5.

An English vessel discovered an island in the South Seas. Her guns echoed along the shore, and she ran up the flag of possession from the headland. Suddenly a naked creature sprang upon the rocks, saluted the flag with a crazy cry, then ran away. He proved to be an Eng-

lish sailor who, many months before, had been wrecked on the island. The long solitude had turned his brain. A gleam of his old sense recognized the flag, but he did not realize that it meant anything personal to him.

Christ has rediscovered humanity. We all salute the heavenly flag. We recognize dimly its divine significance; but how many there are who do not realize the saving presence of the Master, and run away from that which would prove their redemption!

GETHSEMANE

To every soul that seeks to win
The victory over self and sin,
To walk the path ordained of God,
The path by saints and sages trod,
There comes a time by heaven's decree
To pass through dark Gethsemane,

The Master's bitter cup to share,
His lonely grief, His midnight prayer—
To find when evil powers prevail
The dearest friends are sure to fail,
That God alone our help must be
When passing through Gethsemane.

But oh, supremely blest are they
Whose path leads through that gloomy way;
To such, God's angel comes at length,
Reviving hope, imparting strength;
And Christ with all is sure to be
Who pass through dark Gethsemane.

When thus prepared for every loss,
They leave the garden for the cross,
Take up their burdens one by one,
And say, Thy will not ours be done,
And so they come at last to see
The meaning of Gethsemane.

REV. C. PERREN.

THE WORD OF GOD WHICH LIVETH AND ABIDETH FOREVER

1 Peter 1:23.

The Word abideth. The Jew hated it—but it lived on, while the veil was torn away from the shrine which the Shekinah had forsaken, and while Jerusalem itself was destroyed. The Greek derided it—but it has seen his philosophy effete and his Acropolis in ruins. The Romans threw it into the flames—but it rose from its ashes, and swooped down upon the falling eagle. The reasoner cast it into the furnace, which his own negligence had heated "seven times hotter than its wont," but it came out without the smell of fire. The formalist fastened serpents around it to poison it, but it shook them off and felt no harm. The infidel cast it overboard in a tempest of sophistry and sarcasm—but it rode gallantly upon the crest of the proud waters. And it is living still—yet heard in the loudest swelling of the storm—it has been speaking all the while—it is speaking now.

REV. WM. M. PUNSHON.

WHAT POWER DEPENDS ON

Acts 1: 8.

Power does not depend on volume of knowledge, on width of experience. Spiritual power, like hydraulic power, depends on height and pressure. The pressure of a column of water is not determined by its quantity, but by its height. The miners in the mountains go high among the snowy summits, tap the reservoirs that are hidden in lofty clefts and the lakes in old volcanic cups, bring the streams down the mountain slopes to the far-away precious gold-bearing ledge, and tear the adamant to powder with those foaming streams. And when the Christian reaches beyond the clouds to the fountains of water that gush from the throne of God and makes of himself a channel for the streams of grace, then there is the power of God in his service, the pressure of a column higher than the stars, and the world's hard rock is made to yield its treasures. Prayer and communion with God are the great means of spiritual power.

REV. LEANDER TURNEY.

ONE THING LACKING

Mark 10: 21.

There stood before my house for several days this week a three-wheeled wagon. But for the lost wheel, it appeared to be uninjured. But it was useless; the defect was fatal. And daily as I passed it, I likened it to a Christian with a fatal lack. That invisible man, the new man, the new creation in Christ, cannot endure without

loss so much as the impairment of a single power. The greatest zeal is defeated by ignorance: the wheel of knowledge is wanting. The truest views are defeated by moral blemishes: the wheel of holiness is wanting. All faith and all gifts combined, without charity, are nothing. A character that fails at a vital point is as useless for service as that three-wheeled wagon.

REV. LEANDER TURNEY.

PROPHETIC PARADOXES

The Old Testament abounds in paradoxes about the Messiah, which were, and still are, absolute mysteries, except as the New Testament helps to solve them.

He was to be Son of God and yet Son of Man; born of a virgin, yet His birth holy and immaculate; His form one of transcendent beauty, yet He was without form or comeliness, His visage marred; He was to be a man of sorrow, acquainted with griefs, yet anointed with gladness above His fellows; He was to be the son of David, yet David's Lord; the King of War, yet Prince of Peace.

The lines of an Ionic column were once supposed to be parallel; but it was found that if produced to a sufficient distance above the capital they would at last touch. These prophetic paradoxes are like stately Ionic columns in the structure of revelation. Their lines seem parallel, and we seek in vain any point of convergence. But projected into the centuries, they meet at last in Jesus of Nazareth, the only solution of their seeming contradictions.

REV. A. T. PIERSON.

MAN LIKE A SHIP

James 3: 4.

The man whose course is shaped by circumstances, the man of policy, who considers the effect of an action rather than its quality, is a sailing craft. He may, indeed, make headway by setting his helm and his sails to an end; but it must be an uncertain headway, made by many tacks, interrupted by adverse winds, defeated entirely by storm.

But the man who has in himself a conscience and a will to guide his life, the man of principle, who considers the character of an action rather than its consequences, is a steamer, able to laugh at opposing winds, and even to dare the storm-driven seas. And he is the man who takes the course on the chart, and who most speedily reaches his desired haven.

REV. LEANDER TURNEY.

CALEB'S PERSEVERANCE

So Caleb had two elements of power to rely upon—most obvious, his own strength; most fundamental and necessary, God's strength. With both he felt equipped for any achievement. And to his direct, unevasive way of thinking a man so abundantly equipped ought to do something. At eighty-five Caleb would have seemed justified if he had "retired from active life," as we put it. Political circumstances would have justified it, too. Joshua was tired of war and ready to let the conquest of the land rest where it was. Room enough for all the tribes was in his possession, and if a few strongholds like Hebron and Jebus

remained to the Canaanites, he thought no harm would come of it. But bold, thorough-going Caleb was not looking for ease. The Lord's enemies were still entrenched in the land and he was still able to fight. Therefore he thought the war ought to go on.

Does not Caleb's stalwart figure looming out of this ancient story challenge us of the twentieth century for our slackness of hands? If Hebron in the possession of the heathen would not let Caleb rest, how shall we rest while a thousand strongholds of modern society are dominated by hosts of evil?

WHY BLÜCHER REACHED WATERLOO

When Blücher, with his gallant Prussians, whose timely arrival at Waterloo prevented Napoleon from employing his reserves against Wellington's troops, had been, for hours toiling across wet and spongy valleys toward the scene of action, the patient and weary troops became nearly exhausted. "We can go no farther," they frequently exclaimed. "We *must*," was Blücher's reply. "I have given Wellington my word, and you won't make me break it!" *The Quiver.*

THE SIN OF SELFISH AMBITION

The two disciples asked, "Grant unto us that we may sit, one on thy right hand, and the other on thy left hand" (Mark 10:37). They did not know what their request involved. John saw the Lord on the cross, and

on His right and left hand the crucified thieves. Bitter indeed must have been the remembrance of this ambitious prayer at that moment. No true honors are lightly won in either earth or heaven. Jesus said, "To sit on my right hand, and on my left hand . . . shall be given to them for whom it is prepared" (Mark 10:40). The special rewards of Christ's followers are not to be disposed as a matter of favor or affection, but are fixed by the laws of the kingdom itself; hence, place on His right and left hand will go to those who have been most like Him in their sacrifice and work. In the heavenly world there will be no unequal distribution of rewards, but each shall have what fits him best.

To what danger are they exposed, who are tempted by worldly ambition. It thrust Nebuchadnezzar out of the society of men; it deposed King Saul; it thrust Adam out of Paradise, Haman out of the Persian court, and Lucifer out of heaven. Rev. J. C. B. Moyer.

TRUTH PRECIOUS

"What is truth?" asked Pilate (John 18:38). This question was once asked a deaf and dumb boy, and he moved his finger in a straight line. What is falsehood? was then asked, and he moved his finger in a crooked line. Truth is straight, even as the road to heaven; and it is the most glorious thing on earth for the least grain of it is more precious than gold; it is far more precious than the dust that rises behind the chariot wheels of the Almighty, as he rides through the golden streets of the celestial city.

THE HOPE OF CHRIST'S COMING

Look for Christ's coming day by day. Live in the hope of His coming this year. I don't mean look for death's coming. Death is not Christ. But look for Christ's coming from heaven (Phil. 3:20, 21). The time of your redemption, which Christ says "draweth nigh." Live looking for the fulfillment of those blessed words spoken by the Master in John 14:1-3. Or the fulfillment of the angel's words spoken when He ascended (Acts 1:11). Or the words of the Spirit spoken through Paul in 1 Thess. 4:13-18. When you gather around the Lord's table, remember you are to no more remember His death than you are to hope for His coming. Should He come this year, what glorious things it would mean to His own. Caught up with the Lord! The putting on of our immortal bodies. Reunion with our loved ones who sleep in Jesus.

THE FATHERHOOD OF GOD

Matt. 6:9.

The conception of God at the beginning of the nineteenth century in Protestant churches was that of a creator of matter and force, ruling the world by secondary causes; a moral and physical governor of the universe. His relation to humanity, that of a king to his subjects; sovereign in his edicts. The twentieth century idea of God is that of a father who pities his children; knoweth our frame; who is our comforter; who carries our griefs and sorrows. All through the Bible this idea of father-

hood grows, until in the New Testament it reaches a sublime beauty in Christ's teaching. God is spoken of as King in the New Testament only five times; as Father 218 times. Thirteen times in the Sermon on the Mount we have heard the word Father. Baptism is in the name of the Father. The lesson about prayer and providence begins with the word Father. The announcement of Christ's Messiahship is in the name of the Father; the Advocate is with the Father. The comforter is to come from the Father. The most wonderful of the parables pictures a Father watching from the windows of life for the returning of the prodigal. This conception, always in the Bible, was obscured amid the smoke of theological battle, but it is the unspeakably precious heritage of the twentieth century. This conception of Fatherhood has bridged the unfathomable abyss which separates man from God.

MISS GREENWOOD.

DWARFED TREES

It may be said that there is really very little true strength and greatness in many Christian lives. But it is our fault if this is the case. A peculiar feature of Japanese horticulture is the production of dwarf trees. In flower-pots they grow veritable *simulacra* of the giants of the forest. They are no mere plants, but true trees, some of them a century old, yet attaining a height of only two or three feet. All the features of the full-grown tree are there, and they appear just as a forest tree would if looked at through the wrong end of an opera glass. The gardener takes infinite pains to grow these miniature trees. They are raised from seed, and when only a few

inches high the repressive training begins. Not a day passes but the gardener has something to do with his charge by way of starving and crippling them. In order to hinder their growth, the trees are transplanted to pots which do not contain enough soil to nourish their branches. If any buds appear they are nipped. As the result of this starvation and spoliation the tree puts forth no new buds and remains a dwarf the whole of its life. What a picture of the way in which we treat our nobler life. We are ever starving and limiting it. As it puts forth its buds and blossoms we pluck them. If we only did half as much to foster our best life as we do to restrict it, we should not be lacking as we are in grand experiences and features, but share the massive grandeur of Lebanon.

REV. W. L. WATKINSON.

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